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MOODY BIBLE INSTITUTE MONTHLY

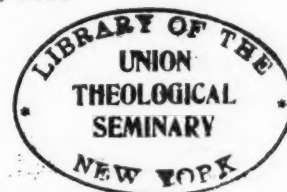
Volume XXIV

July, 1924

Number 11

"Likens Modernists in Religion to Reds"

Former Vice President Thomas R. Marshall in *Chicago Daily News*



"The assault of present-day preachers upon the truth of the things that have been making for a right outlook in life the world around is of vast moment in view of the fact that they are tearing down a faith and setting up nothing in its place.

"It is well up to them to explain to the American people how the things they are doing differ essentially from the things which Trotzky is doing in Russia. If they are going to persist in limiting the power of God, they ought to get out of their pulpits and get on soap boxes or creep into the nets of communists who are striking at the foundations of our republic."

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JUN 26 1924

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Vol. XXIV

JULY, 1924

No. 11

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July, 1924

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Moody Bible Institute Monthly

Moody Bible Institute Monthly

JULY, 1924

EDITORIAL NOTES

"Them that * * * despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities."—2 Peter 2:10.

Whether these words of Peter, and Jude also, refer to heavenly or earthly things, to God Himself or to human magistrates, cannot be definitely stated, but possibly they include both.

Cut From the Loaf At all events, they offer an occasion to ask, whether it is our imagination merely, or whether our readers have noticed a tendency of late, on the part of almost all classes of persons, to speak less respectfully than formerly of those in authority?

The investigations conducted by the U. S. Senate last winter and spring afford an example, or illustration, of what we mean. Even the President did not escape the indignity. Not once or twice during the investigations was his name brought into the discussion, sometimes by the witnesses and sometimes by the members of the committee themselves, in a way to call for protest.

The proximity of the Fourth of July is a good time for us to give thought to this matter. Conditions are grave in our country as they are all over the world. It is not wise to weaken respect for authority on the part of the young, and nothing is able more quickly to do so than the way in which older people refer to and act in the presence of those who have been set over them as "ministers of God for their good" (Rom. 13:4).

* * *

This being our July issue, we propose to show forth our independence by changing the arrangement of our editorial notes, placing the short-

Independence ones at the beginning and the longer at the end, just to see how they look. Incidentally, we also propose to inject a little patriotism into them as there seems to be more need than usual of that kind of tonic in the thinking of some Christian people. We hope that as a good beginning, our readers have taken in what former Vice-president Marshall says on the cover.

* * *

Cardinal Mundelein had a great reception when he reached Chicago, and he made a speech which all are practically agreed was a very good speech indeed.

Cardinal Mundelein's Americanism We liked that part of it where he came out for Americanism as follows:

"The Lord surely must have some

great mission in store for a people with whose formation he has taken so much care as with this nation of ours. And now comes our duty, yours and mine, to keep that people one and undivided; to keep it far from alien influences, and shield it against foreign propaganda; to repel from our midst those who would split up in parts, who would halt our progress, who would hamper our mission for the peace, the happiness, and the real prosperity of our people and our country."

* * *

How many of our subscribers have ever read it? How many have a copy of it in their home? How often do they

The Constitution of the United States

more necessary than now for American citizens, and especially Christian citizens, to be acquainted with the Magna Charta of their liberties.

The Lincoln-Lee Legion department of the American Issue Publishing Company, Westerville, O., has published the Constitution as its Leaflet No. 8, which may be obtained in quantities for distribution at \$3.00 per 100 copies. We feel it a Christian patriotic duty to call attention to the leaflet and add our entreaty to that of the Lincoln-Lee Legion that copies be purchased and distributed to pastors, teachers in day and Sunday-schools, city, town and county officials, Boy Scouts and camp-fire directors and others. At a great price our fathers purchased our freedom, and their children and children's children should learn just what it is.

* * *

Former Vice-president Thomas R. Marshall, whose words are on our cover, is well supported in his testimony to the faith of the Bible by

North Dakota's Governor Governor Nestos, of North Dakota, of whom we have heard recently.

Early this Spring he accepted an invitation of the Harvey Ministerial Association of that state to deliver an address on "Fundamentalism from the Layman's Viewpoint." He had a great audience all things considered, and declared boldly that the modernists or liberalists, by attacking the authenticity and inspiration of the Bible, the virgin birth, atoning death and resurrection of Jesus Christ, had taken away the confi-

dence of many people in Christianity and left them adrift upon the great sea of life. Quoting the *Harvey Herald*:

"Three things stood out in the masterly address of the Governor, namely: that the Bible is an inspired book; that Jesus Christ, by His death upon the Cross, provided salvation for all, and that God is unchangeable in His love for humanity.

"He closed his address with an earnest plea to the audience to believe the Bible, accept the salvation provided by Christ's death and put into practice the beliefs that they might be better citizens of Harvey, Wells County, and the state of North Dakota."

The minister who sent us the information about the governor's address, writes: "I have known Governor Nestos for some time and he is as square as a die."

* * *

Some time ago our witty contemporary, *The Watchman-Examiner*, gave a body blow to this old scare-crow that has kept many a simple Christian from feeding on the good corn of the land to which he has a perfect

"Scholars Say" right. "Scholars are agreed," "scholars deny," "scholars accept," or "scholars reject" includes so much and defines so little, said the editor. More than one hearer of sermon or address has felt almost irresistibly impelled to open challenge of the identity and authority of these scholars who are so opportunely in evidence according to the speaker! "And why should not such a challenge be made?" the editor asks. "Why has not a congregation a right to demand the names and credentials of those by whose authority they are expected to fashion their thinking?" He then goes on to show that the phrase carries no more force than the elusive "they say" of the street. There is no vagary under the sun that has not the championship of somebody who has claimed the name of scholar.

We quote *The Watchman-Examiner* in the premises to lead up to the remark that Professor Robert Dick Wilson, of Princeton Seminary, has knocked the straw out of this same deceptive carcass in his books and lectures on the higher criticisms. "All scholars are agreed," is the phrase that stirs his righteous wrath. Whenever he hears that he always asks his opponent who the scholars are, and what right they have to the name, and just what it is on which they are agreed? Dr. Wilson, let it be said,

has made no small number of these "scholars" to appear ridiculous. He has shown conclusively that they have had no knowledge of the original tongues in the case of the literature which they have used to destroy Christian faith. They are not experts for that reason, and hence ought to be ruled out of court. Dr. Wilson himself is an expert, and "puts up the goods" when he declares that in this day "no man knows enough to assail the truth of the Old Testament."

* * *

Many have taken in hand to define pessimism and describe the pessimist. The theme is a profitable one for the unhappy paragraphist.

Pessimism When driven to extremity
Newly to fill up his column the
Defined pessimist or pessimism never fails him. For the innocent laughs he has furnished us thereby we hold him in grateful recollection.

But it has been reserved for a church bulletin board to say the last word upon the subject. We were filling an engagement in Rochester, N. Y., and while out for a morning stroll, our eye fell upon it. The name of the church has escaped us, but the motto on its bulletin board abides. It reads thus:

"A pessimist is an individual who blows out the light to see how dark it is."

We have been meditating on the illiberalism of the "liberal" theology, the vagaries of "Modernism," and searching for a word to properly tag it when we looked up, and said: "There it is." Substitute "modernist" for "pessimist" and look no further.

Modernism has certainly blown out the light. Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). That light has been blown out by Modernism. The Jesus of Modernism is not the Jesus who said that, neither indeed can He be.

The psalmist said, addressing Jehovah, "The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130). That light also has been blown out by Modernism, for its Bible has nothing unique in it, nothing to separate it in kind from other religious literature.

John the beloved disciple said: "God is light, and in him is no darkness at all."

* * * If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:5-7). That light also has been blown out by Modernism, for its God is a person only in a euphemistic sense, and as to the blood of His Son cleansing us from sin, that Son died not as a sacrifice, but only as a hero, and our sin is not evidence of a fall, but a sign of progress toward better things.

Yes, Modernism has blown out the light, and how dark it is! There are voices calling out of the darkness and saying how great is that darkness. Voices of the press, the pulpit, politics and philanthropy. They are all agreed that it is "darkness which may be felt."

We are reading *Personal Recollections* by Charlotte Elizabeth. We wonder how many of our subscribers ever heard her name, to say nothing

Memorizing of having read her book?
Scripture Still, we cannot brag, because the book has been on the shelves of our family library for sixty-seven years, having been handed down from one generation to another, without our having read it until now. But it is giving us such pleasure and profit as to lead us again to say that in both respects no other branch of literature is comparable with biography and autobiography. This can be said, of course, without making an exception of the Bible whose pleasure and profit is found so largely in the same fact.

Charlotte Elizabeth furnishes a fresh illustration of the priceless value of reading the Bible to our children. When she was a child of six or seven years of age, her father would read to her the history of Abel, of Noah, of Moses, of Gideon or some other of the exquisite narratives of the Old Testament. The reading was unaccompanied by note or comment, but the fact was carefully impressed upon her mind and that of her little brother, that God was the Author and that it would be sinful to doubt the truth of the Book. She then goes on to say:

"The Word was my delight many a year before it became my counsellor and when at last the veil was withdrawn from my heart, and Jesus stood revealed as the Alpha and Omega of that blessed Book, it was not like gradually furnishing a vacant place with valuable goods, but like letting a flood of day into one already richly stored with all that was precious. For lack of light to distinguish their real nature, the gems had been regarded but as common things."

Thus was her memory filled with the contents of Holy Writ which, as she subsequently narrates, preserved her in future years from doctrinal error in its various forms, and provided her with an armory of ready weapons for every attack of the Evil One, of which it was her lot to face many.

* * *

Day after day in the examining room of the Correspondence School of the Moody Bible Institute, experienced instructors receive and examine "P. T. L. the hundreds of papers All the streaming in from every land Way" and clime, and every condition of life.

There is a monotony in the daily routine, but it is broken by occasional thrills. One man sends his typewritten papers in bound volumes from Arctic seas. An aristocratic Boston lady, aged seventy-six, forwards her lessons in penmanship as clear and fine as a steel engraving. From Vladivostok a Russian writes of the benefits realized from the correspondence courses.

Week after week the instructors had been receiving papers from an Englishman which invariably bore the cryptic letters "P. T. L." at the bottom of the page. Nobody could guess their signifi-

cance, but when the course was completed and the final papers returned, an interpretation was requested, and the gentleman's reply follows:

"To the Examiner,
"Dear Sir:

"Many thanks for your kind explanations and corrections on my papers. Those letters 'P. T. L.' at the close of my lessons stand for 'Praise the Lord,' and by putting them there I try to render in a small way my gratitude to the Lord for His guidance and help in these lessons. The praise belongs to Him.

"The letters were originally brought to my notice on the Sunday evening when I preached my first sermon. It was in the country, and on the return journey I met another preacher who had been in a similar service. Quite naturally I asked him how he got on at his service, and he replied, 'O, it's P. T. L. all the way!'

"I have never forgotten it, and I find it an excellent way to keep in mind the goodness and grace of God to me, for it is truly 'P. T. L.' in little and big things all the time.

"Yours in His coming,
"A. E. J."

No better wish can we express for our readers than that they may know the hidden meaning of "P. T. L. all the way." And this they certainly shall know if, like A. E. J., they will give His Holy Word its rightful place in their lives. "The law of thy mouth is better unto me than thousands of gold and silver," said the psalmist; "they that fear thee will be glad when they see me, because I have hoped in thy word" (Ps. 119:72, 74).

* * *

Winnipeg, Canada, experienced a time of spiritual refreshing in May that we still continue to hear about. We do not know just how, or

Winnipeg's where, the evangelistic **Revival** meetings originated, but we believe they grew out of the work of Elim Chapel in that city where two well-known laymen, Mr. Sidney T. Smith and Mr. John Bellingham are very actively interested, and where there is a strong body of godly, praying people, both old and young.

The preacher of the campaign was the Rev. R. A. Torrey, D. D., who from all accounts was anointed with the old-time power, and spoke in the demonstration of the Spirit. The work centered in the rink which holds some 5,000 people and was commonly filled. There were over 1,300 conversions during the month and about 200 of them on the last day. On that day a crowd of more than 2,000 people on the outside heard the preaching by radio.

A correspondent writes that the campaign closed at the very height of blessing and power, and that really there has never been such a revival in the city for many years, causing great rejoicing to the people.

It makes us so glad to hear anything like this that we must share it with our readers. How we pray that this side of the border may know many such experiences before the summer closes even. There is a great deal of

Moody Bible Institute Monthly

preaching going on at Bible conferences, in tents and in the open air, but O that there were more prayer for the power of the Holy Spirit to fall upon the preachers and the people! How else can the testimony of the church be effectually preserved? How else can the evangelization of the world be fully accomplished? How else can multitudes of sinners be soundly converted? How else can Spirit-filled men and consecrated money for earth's greatest harvest fields be adequately provided? How else can hypocrisy and infidelity in the church be completely routed? How else can America and other nations in their mad plunge downward be quickly arrested?

Pray for a revival!

✱ ✱ ✱

This great and good man was called to his heavenly home suddenly and unexpectedly on the morning of June 2.

He lectured in the Moody W. H. Bible Institute for a week Griffith in May and then went to fill Thomas, an engagement in Duluth, D. D. Minn., where he was taken ill with what was reported to be *angina pectoris*. In a few days however, he was able to return home

to Germantown, Pa., but shortly afterward other troubles developed calling for a surgical operation which, alas! was found to be too late to save his valued life.

Dr. Thomas, as many of our readers know, was a clergyman of the Anglican church, in which at one time he served as rector of St. Paul's, London, England, the pulpit now occupied by the Rev. J. Stuart Holden, D. D. Prior thereto he held the post of Principal of Wycliffe College, Oxford, England. He was also editor of *The Rock*, the organ representing the evangelical party in the Anglican communion. Called to America to become a member of the faculty of Wycliffe College, Toronto, Ont., he remained there for some years until resigning to devote his time to authorship and Bible lecturing in the United States, taking up his residence in Germantown, Pa.

Dr. Thomas was always a welcome visitor at the Moody Bible Institute, where he endeared himself to faculty and students alike by the geniality of his manner and his readiness to lend spiritual help to every one who sought his aid.

And his aid was greatly sought because of his acknowledged scholarship, his wide-reading and experience and his

exceptional pedagogic gifts. On the platform, in the pulpit, the class-room, the editorial chair, he was equally at home. As a prolific author also, how greatly is the church indebted to him! One wonders how he ever found the time to write so many books, pamphlets, and magazine and newspaper articles, and all uniformly of so high an order and so practically useful for all classes of Christians.

Why he should have been taken from the church militant just at this time when his service seemed almost indispensable in contending for the faith once for all delivered unto the saints, passes human understanding. But we trust God who makes no mistakes. He will fill the vacant place in our ranks and press forward the battle. He will comfort our bereaved hearts also. And furthermore we know this, that He which raised up the Lord Jesus shall raise up him also with Jesus and shall present him with us in that day.

The last word from Dr. Thomas to what he called "the Institute family," was a wire from the hospital in Duluth, in which, after speaking of his love for the Institute, he closed by saying, "Am always glad to come and sorry to go." The affection was mutual and will continue beyond the grave.

Modernism a Foe to Good Government

By Rev. James M. Gray, D. D.

I
WHAT IS good government? Primarily it is a government by good men. Not necessarily deeply religious men, but good men ethically considered. Men who, as the psalmist says, "speak the truth in their heart," who "swear to their own hurt and change not," men who would not "take a reward against the innocent" (Ps. 15).

Where, or how, shall these men be obtained?

The United States is a republic, whose sovereignty, though residing in its citizens, is exercised by their representatives. Therefore, in the last analysis, the men to govern us must come up from among us. The people themselves are the source from which our magistrates, our lawmakers and our executives must arise.

But can a stream rise higher than its source? If the people are not good can their representatives be good? Can good representatives be chosen in the absence of good people to choose them?

To ask this question is to answer it. Therefore, how are the people to be made and to be kept good? Is there any other way than by religion? Have any of our wise men found any better way?

We talk about education, secular education, as a means to good citizenship, but is it always and necessarily so?

As I was writing these words, there came into my hands a call for a College

and University Students' Conference on the matter of law observance and citizenship. It emanated from a citizens committee of 1,000, including government officials, educators, Protestant and Roman Catholic clergymen, welfare workers and also undergraduates. It referred to the "apparent tendency everywhere to disregard lawful and orderly methods of life * * * which has manifested itself among the students of the institutions of higher education." The call spoke cautiously, but in a private letter accompanying it, the chairman of the committee said, "If I could speak to you * * * personally, I could tell you a rather startling story of the situation in a good many institutions."

But he need not do this. I know something of the story he could tell, and so do you. Parents, teachers, pastors, doctors and lawyers, judges and jurors know it. Every reader of the newspaper knows it.

Secular education, the higher learning, as it is called, is not sufficient in itself to make good people.

Some forty years ago, a Boston philanthropist surprised and startled the community by declaring that our universities were "turning out educated demons." The remark would not be so surprising or so startling if we heard it today, and yet forty years is only a hand-span in a nation's life.

II

No, religion only can make good people. And of course, when I speak of religion, I am not speaking about any kind of religion—Confucianism, Hinduism, Mohammedanism, not even Judaism, noble and divine as it is in its origin and its nature. I am speaking about our religion, the religion commonly spoken of as the religion of this country, the Christian religion only.

But what is it that gives value to the Christian religion, and efficacy in the making of good people? It is the Bible with its precepts and commands, its promises and hopes. And it is the personal God who is back of the Bible. The God who holds men accountable for their deeds, and who "will by no means clear the guilty," though He keeps "mercy for thousands, forgiving iniquity, transgression and sin" (Exod. 34:7).

I am not dealing in platitudes when I say this, nor am I speaking merely in the interest of my craft. I am saying that which good men have always said. I am echoing the words of statesmen, of historians, of philosophers, of the great mass of the plain people, who have made our nation what it is.

The foundations of the United States were laid by the Pilgrim Fathers, and they were Bible readers. The men and women who transplanted the Pilgrim seed to the middle west were Bible

readers. Their forbears dared the Atlantic, impelled by nobler motives than the instinct for trade, and in a like spirit many a "prairie schooner," as it was called, carried the Bible in it side by side with the rifle and the plow. Dr. Bridgman says this in his *New England in the Life of the World*, and every reader of United States history knows it to be true.

Abraham Lincoln fed the springs of his life with six books only, and the first of these was the Bible. And no President has sat in the White House since his day, who has not at one time or another, borne testimony to the value of the Bible both in his own life and that of the nation over which the people called him to preside.

III

But Modernism, of which I speak, is opposed to the Bible. That is to say, it is opposed to the Bible as our fathers have always recognized it. Our fathers have always supposed the Bible to be God's Word. They have understood it to be a divine revelation. They have not been troubled about theories of inspiration. They have not attempted to explain how the Bible came to men, but they have felt assured of its authority, and they have been influenced by a godly fear in yielding submission to its precepts.

But Modernism will have none of this. Wellhausen, the foremost radical Old Testament critic, was once asked, whether, if his views were accepted, the Bible would retain its place in the estimate of the people in general, and he said, "I cannot see how it is possible."

And indeed, it is not possible, the modernists themselves being the judges. Professor Gerald Birney Smith, a Baptist minister and professor in the Chicago University, is a modernist, and he says, "We are becoming accustomed to the use of the Bible as a book of religious experiences rather than a supernaturally produced literature." Now, a book of religious experiences means merely a book which gives the results of men's thinking about themselves and about a supposed God, rather than a revelation of the will of the true God for them.

Professor Edward Scribner Ames, representing the Disciples' denomination but a professor in the same university, says that Tennyson and Whittier, Shakespeare and Maeterlinck, and Kepler and Darwin are as truly inspired as the writers of the Old and New Testaments.

Professor George Burman Foster said, "A Bible greater than the Christian Bible has come into existence, namely the Bible of humanity," a Bible, in other words, in which we all write, or ought to write.

Quotations similar to these might be given *ad libitum* from modernistic sources justifying the remark of a British theologian, that "Protestants have lost their Bible, and in losing it have lost their religion" (R. L. Horton). (See Horsch's *Modern Religious Liberalism*.)

*Several of the quotations in this article are taken from this useful book.

IV

And yet this is by no means the whole of it, or the worst of it. For Protestants to have lost their Bible and their religion, means that they have lost their God.

Who is their God? He is a transcendent being, to say the least. He is above and beyond the universe that He has made. He directs and controls its affairs. His creatures are under His authority and accountable to His government.

But Modernism will have none of this. I do not now refer to individual modernists of course, among whom there are many and varying opinions, but I refer to Modernism itself as expressed by a consensus of those opinions.

In its teaching, the transcendence has given place to the immanence of God. And this does not mean His immanence as it was taught by evangelical theologians as recently as half a century ago. It does not mean His essential presence in the universe and yet, as a personal being, His distinction from it; but it means merely, that God is the ultimate principle of the universe in a sense hardly different from bald pantheism. Indeed, President McGiffert, of the Union Theological Seminary of New York, says very boldly, "God is considered as the spirit animating nature, the universal force which takes the myriad forms of heat, light, gravitation, electricity and the like" (*The Rise of the Modern Religious Idea*.)

These affirmations in a measure, prepare us for the shock when we hear another theologian say, that *we must save God by democratizing Him*. This was Professor Walter Rauschenbusch, recently deceased, of the Rochester (Baptist) Theological Seminary. "The worst thing that could happen to God," said he, "would be for Him to remain an autocrat while the world is moving toward democracy. He would be dethroned like the rest of the rulers" (*A Theology for the Social Gospel*.)

President McGiffert, of the Union Theological Seminary, just referred to, says, "Democracy demands a God with whom men may co-operate, not one to whom they must submit."

Dr. Frank Crane is a Methodist. He wields a tremendous influence these days as a syndicate writer for the newspapers. Hear him as he says, "Are we to go on regarding God as an absolute monarch, when the idea of absolute monarchy has been discarded among men?"

Dr. Henry Fred Cope, general secretary of the Religious Education Association, in his book entitled, *Education for Democracy*, says that religion is "gradually emerging from the notion of a dictator deity to the leadership of a splendid Brother in the great human family," or, as Professor Albert Parker Fitch puts it, "a comrade in the struggle of the race."

This is all these modernistic leaders will now permit God to be, they have refined Him to the figure of a brother in the human family, a comrade in the struggle of the race.

V

Now the question arises, what effect will this democratizing of God, this neutralizing of the Bible, what effect will it have upon the moral condition of the people and the weakening of a democratic or a republican form of government?

There is no need to formulate the question in the future tense, *What effect has it already had?*

The Honorable Thomas R. Marshall, former vice-president of the United States, answers that question in a syndicated article in the *Chicago Daily News* with the bold caption, "Likens Modernists in Religion to Reds." The closing paragraph of that article I am at liberty to quote by permission of the Twenty-first Century Press, owner of the copyright. It reads thus:

"The assault of present-day preachers upon the truth of the things that have been making for a right outlook in life the world around is of vast moment in view of the fact that they are tearing down a faith and setting up nothing in its place. It is well up to them to explain to the American people how the things they are doing differ essentially from the things which Trotzky is doing in Russia. If they are going to persist in limiting the power of God, they ought to get out of their pulpits and get on soap boxes or creep into the nests of communists who are striking at the foundations of our republic."

This witness is true, and we may thank God that he has the courage of his convictions, and that he still has the freedom of the press in which to express them as a warning to his countrymen.

VI

But how, it may be asked, or in what direction is Modernism striking at the foundation of our republic?

1. *It is striking at our system of education.* I may illustrate what I mean by saying, that just now there is a stirring southern evangelist from Mississippi, T. T. Martin, who is engaged in a praiseworthy nation-wide crusade to influence our state legislators. He is delivering a lecture entitled, "Evolution or Christ, Christ or Hell, or, Shall the People of the United States be Taxed to Damn Their Own Children?"

The title requires no interpretation. The crusader has come to see what William Jennings Bryan saw earlier, viz., that our state-supported institutions are robbing our boys and girls of a chance to believe in God as their Creator, Redeemer and Judge. They are doing this through the teaching of the evolutionary hypothesis camouflaged as scientific fact, and it is Modernism that has encouraged and opened the way for them to do it.

This is true not only of our state-supported schools but of our independent colleges also. The same atheism has found its way, and by the same means, into many of them.

Quoting *The Watchman-Examiner* of last Fall, Bryn Mawr, one of our leading colleges for women, has Dr. James H. Leuba in its chair of psychology. Pro-

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fessor Leuba believes that the people of America have outgrown a belief in the intervention of God in the affairs of the nation, and because of it he deprecates the custom of our annual Thanksgiving proclamation. He teaches the young women under his care, that it were better to realize our dependence upon each other as the builders of our material and spiritual prosperity, rather than upon a factor (God), which we cannot control.

This is Modernism. How many decades would it take for such teaching to make another Soviet Russia out of the United States?

2. *Modernism is striking at our system of religion.* By this I mean particularly, our creedal or denominational distinctions in religion. Modernism would do away with all denominations and what they stand for. To superficial thinking this might seem a very desirable result. It might seem like promoting Christian unity and love. It might seem like a fulfilment of our Lord's prayer, "that they all may be one." But essentially, it is the opposite to all these things.

The Interchurch World Movement of a few years ago, was an abortive effort to realize this religious unionism, well-meant though it may have been, and since the decease of that movement similar movements with other names have continued to press the same idea.

This religious unionism finds expression in the Federal Council of Churches. There are good men in that council, evangelical men too, and it accomplishes many good things, but as John Horsch says, it is federated on the basis of a social creed rather than a religious one, and as a social creed, it is not distinctively Christian in character.

The community church is another expression of this religious unionism. It also has good in it, but its essentially non-Christian character is illustrated by certain resolutions adopted recently by its advocates in Boston. These resolutions summed up the ideas of thirty-seven delegates from seventeen churches, and they said, that "the community church is an institution which furnishes to people of a given area an opportunity to unite in giving free and adequate expression to *their religious ideals*." They may be trinitarians or unitarians, Jews or Gentiles, free-thinkers or pagans, it matters not. The community church, so runs the resolutions, "leads in the task of helping the people to make *their* religion function successfully for the common good of all."

Just what "their religion" might be in its functioning is not clear, but the thing that is clear, very clear indeed, is that such religious unionism cannot be the Christian religion. Indeed, Dr. Charles S. Macfarland, the General Secretary of the Federal Council, which stands back of the community church idea, says very decidedly, "I am willing to talk with men upon almost any other subject but that of *Christian* unity. The important thing is to get them together, to show them the common social task." Or, as Professor Roy Wood Sellars

(University of Michigan) says, putting it more broadly, "The belief in God must not be a creedal element and atheism must cease to be a term of reproach" (*The Christian Register*, July 29, 1920).

This is Modernism. How many decades would it take for this idea generally adopted, to make another Soviet Russia out of the United States? David Lloyd George is a good witness on such a theme, and he says, that "the doctrines taught by the churches," by which he means the distinctive doctrines of the different Christian denominations, "are the only security against the triumph of human selfishness," and he adds, "human selfishness, unchecked, will destroy any plans, however perfect, that the leaders of the state may devise."

3. *Modernism is striking at our political system*, particularly at our plans for national defense. The modernists, whose sincerity is not in question, are seeking to bring in a millennium after their own plan. The Bible tells us that we are in the midst of an awful spiritual conflict between the forces of light and darkness, Christ and Satan. And it tells us that this conflict will continue until God's hour comes to strike. It tells us that there will be wars and rumors of wars. It tells us that Armageddon in which the conflict will be headed up, will be the most gigantic and terrible of wars, and that Satan will at that time be bound and that Christ and His saints shall reign upon the earth.

But Modernism will have none of this. It expects a millennium indeed, the coming of a golden age, but human endeavor shall bring it in. The will for peace, the social gospel, the league of nations, resolutions of conventions, laws of congress, the abolition of our army and navy, these are the things to be relied upon.

It is a sinister pacificism this. It is bringing into general practice the red doctrines of the Third International of Moscow, and if allowed to grow it can result in only one thing, and that is the overthrow of our government.

Christians do not love war, they hate it. Christians do not provoke war, they endeavor in every proper way to prevent it. But because they know their Bible and because they believe in God, they know that a *warless* world is impossible in a *lawless* world. They know that there can be no physical disarmament of nations until there is a *moral* disarmament of nations. And they know that there can be no moral disarmament of nations while sin remains in human hearts.

President Coolidge in his New York address last April, put it tersely, when he said, "We believe in treaties, and covenants and international law, but something more is required to maintain the peace of the world." And by "something more" he did not stop at armies and navies, but went back of them to that which we are now considering, viz., "the hearts of men." Unless peace abides there, he said, in the hearts of men, "we cannot build for it any artificial lodging-place. If the will of the

world be evil, there is no artifice by which we can protect our nation from evil results."

How then shall the evil in the world and in the hearts of men be restrained, not to say eradicated? There is but one answer, and it is found in the religion of Christianity, the teaching of the Bible, the fear of God, the faith of Jesus Christ.

Circumscribe the evangel, lessen confidence in the divine revelation, democratize the Almighty, lower the Son of God to the level of other men, denude His life of the miraculous, rob the Cross of its sacrificial efficacy, leave the seal unbroken upon His tomb, spiritualize and refine away the promise of His return to earth in power and great glory, and you have done what Modernism does. You have driven light and hope from the hearts of men, you have made life not worth living, you have undermined all authority and you have made government a derision in the world.

A BROKEN VESSEL

Psalm 31:12

By Helen R. Honeyman, Montrose, Pa.

Once I was full of self and of sin;
Hardened without and corrupted within;
Stubborn, unyielding, not fit to be used,
Marred in the Potter's hand! ruined!
refused!

Infinite mercy and tenderest love—
Chastening scourge came my spirit to
prove;
Broke the proud vessel for service not
meet—
Shattered to atoms I lay at His feet.

Tender the Potter's hand, skilful the
touch;
(Over and over He labors with such!)
Now I am placed where His toil He may
view—
Grace worked the miracle—fashioned
anew!

FAITH, LOVE AND HOPE

By H. V. Andrews, Wheaton, Ill.

When human reason says
"It can't be done by man,"
Faith speaks in confidence,
"God helping us, it can."

When human strength bespeaks
The task, the duty hard,
Love with her willing hands
Doth easy all regard.

When human sight can see
No rainbow in the sky,
Hope sees a vision fair,
Lighting the bye and bye.

Faith says it can be done;
Love says it is not hard;
Hope says the way is bright.
Highly these three regard.

Prevention of War

By Mrs. Elizabeth Moody Washburn,* Racine, Wis.

ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

The plan for the prevention of war is no man-made scheme, but it is God's purpose and plan. To see and believe this teaching one must accept the Bible as inspired of God.

The first man born into the world was a murderer. "And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him" (Gen. 4:8). Man is not dependable, from his earliest history he has been a belligerent, a self-willed rebel, his first act was disobedience in self-will.

In man's earliest history two classes were established: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The Bible records the conflict between these two classes—the one headed up in the self-willed man—Adam, the other in Christ, the Son of God, who came to reveal the Father and to do His will. "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God" (Heb. 10:7).

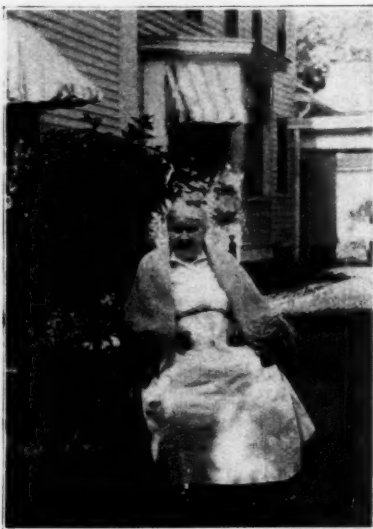
Nations Made Up of Two Classes

The nations are made up of these two classes which will not harmonize under the present conditions. The Cross of Christ is the dividing line. A searching of the inspired record gives God's plan. When man failed by disobedience God provided a way of life: "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12).

After the first man, Adam, was driven from the garden of Eden he was left to himself under conscience, which he gained when he lost his innocence by disobedience, for over 400 years. God's estimate of man and the condition of the earth under him is as follows: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth and behold it was corrupt before God and the earth was filled with violence" (Gen. 6:5,11). Hence the flood.

Those that accept the gift of God, by new birth, become members of His family and are no longer self-willed, but are indwelt and dominated by the Son of God. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

*Sister of D. L. Moody. A paper written as a contestant for the Bok peace prize.



Elizabeth Moody Washburn, Taken in Her Garden on Her 82nd Birthday, June, 1923.

The first step towards peace is complying with His last directions: "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Paul tells us what the gospel to be preached is: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

What Observation Teaches

If we had no Scripture to confirm it observation would convince one that from earliest history there have been two classes, the one dominated by the Holy Spirit, the other by the spirit of this world. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17). The only uniting force is the Holy Spirit. "For by one Spirit are we baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit" (1 Cor. 12:13).

The doctrine of the universal fatherhood of God and the universal brotherhood of man is not taught in Scripture. Every age has given us apostates. Those not loyal to Christ, the Son of God who came to reveal the Father, those that reject His teachings are not His children. In the eighth chapter of the Gospel of John Christ establishes this fact. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth" (John 8:44).

In Acts we learn God's purpose in this dispensation, or age. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). The called-out people constitute the body of which Christ is the head. Another name given to this people is the church. After the church is completed it is removed and Israel, the ancient people of God, come on the scene again in accord with prophecy. "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things" (Acts 15:14-17). Now comes the establishment of peace.

Three Angelic Announcements

The Bible records three angelic announcements. The first two are past, they have a world-wide acceptance. The birth: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10). The resurrection: "Why seek ye the living among the dead? He is not here, but is risen" (Luke 24:5, 6). The third is future, it has to do with the return of our Lord and is in connection with God's purpose of peace on earth: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11).

Summary

In a few words the only way to establish permanent peace is through the "Prince of Peace." It is folly to think that man, or any body of men, can bring about peace apart from the Son of God. At His birth the angelic hosts proclaimed: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

The prophet Isaiah enlightens us on this subject: "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6, 7). Any man-made peace will be a failure as in the time of Jeremiah: "Saying, Peace, peace; when there is no peace" (Jer. 6:14). Isaiah 11 gives a picture of the earth in

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the time of God's purpose being effectual.

This does not have to be believed to make it true. It is true whether believed or not. "Thus saith the Lord" does not

need the acceptance of man to make it true, but man must believe and accept God's offer of mercy to have the benefit of the atoning work of Christ. "Jesus

answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John 3:3).

Messiah's Triumph

An Exposition of the Second Psalm

By Rev. W. S. Bowden, Laval, Wis.

GOD has promised His Son, Jesus Christ, our Lord, world dominion. The occupant of David's throne upon Mount Zion has been promised the uttermost parts of the earth for His possession. The promise cannot fail, for it is Jehovah who has made the promise.

The first world ruler was Adam. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth" (Gen. 1:26). This world-wide dominion was forfeited because of sin. What was true regarding the offer of world dominion to the first federal head of the race, Adam, is emphatically true of the second federal Head, "the Last Adam," our Lord Jesus Christ. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Ps. 8:6). But are we not told elsewhere in the Word that we see not all things as yet put under Him? We will come back to this point.

The Dream of World Empire

After the fall of man, the dream of world empire soon seized the brain of man. Ever since the attempt to build the Tower of Babel (Gen. 11) one ruler after another has sought to hold the scepter of world dominion. History recognizes four universal empires—Babylon, Medo-Persia, Greece and Rome. The sway of none of these has ever been quite absolute, yet it has been strong enough to place these nations in the category of universal empires.

We readily recognize that the aspiration for predominant world-power is no new ambition. Since the passing of Roman supremacy there have been a number of aspirants to world dominion. Alaric tried and failed. Charlemagne tried and failed. Napoleon's attempt at universal rule is written in the blood of eleven million of his fellow men. In more recent times Kaiser William, of Germany, made a losing attempt in the same direction. Ex-Ambassador James W. Gerard in a book published during the war gave this quotation from the writings of the Kaiser:

"From childhood I have been influenced by five men: Alexander the Great, Julius Caesar, Theodor II, Frederic the Great, and Napoleon. Each of these men dreamed a dream of world empire. They failed. I have dreamed a dream of German world empire, and my mailed fist shall succeed."

Several careful writers have stated that a number of years ago, the Kaiser, in a secret state document designed for

his counsellors and court officials, used these words:

"In 1914 I shall be the Emperor of 250 million people, and in 1920 I shall be the Emperor of the world."

Whose Shall Be the Fifth Kingdom?

The prediction for 1914 came very near being true, but that for 1920 came a long way from being realized. "Man proposes, but God disposes." At one time during the war I preached two sermons to give a negative answer to the question, Will Germany win? One of the reasons presented at that time applies to any war-lord who thinks he will wield universal scepter. God has decreed otherwise. In the great metallic image seen by the king and interpreted by the prophet (Dan. 2) there is room for but four universal human empires. When God says four, man cannot make it five. Man may be confident of success, but he cannot change the divine program. In harmony with the word of prophecy the kingdom of Babylon was succeeded by that of Medes and Persians, and that by the kingdom of Greece, and that by the Roman empire. According to the divinely revealed program the fifth kingdom is to be the kingdom of the Messiah, represented by the stone in the prophecy.

The second Psalm contains a wonderful picture of the Messiah's triumph. Let us concentrate our thoughts upon this Psalm. It is often overlooked or wrongly interpreted. Rev. James Stalker has said that he doubts if there could be produced from either sacred or profane literature a more remarkable instance of the power of putting a great deal into a few words than this Psalm. He has also called attention to the fact that the Psalm is a great poem as well as a great Messianic prophecy, and that the theme is painted pictorially. There is not one picture, but four. They are different, yet all closely connected, and at the end are brought together into dramatic unity. The artistic balance is perfectly kept, the same number of words being given to each picture. There is no hurry or overcrowding. Every picture is painted broadly and freely, and even with a great deal of elaboration, and yet the whole Psalm contains only twelve verses.

The Psalm is full of Christ. It opens abruptly. It contains three series of utterances by three different speakers. The first is the writer of the Psalm (vv. 1-6). The second is Messiah Himself (vv. 7-9). The third is the Lord Jehovah (vv. 10-12). What the writer himself says constitutes the first two divisions of the Psalm. Let us briefly consider the four divisions in order.

I. Messiah's Foes (vv. 1-3)

The Psalm opens with an utterance of amazement, "Why do the nations rage, and the people imagine a vain thing?" The psalmist then gives a vivid picture of the revolt against Messiah. This is the earth picture. The heaven picture will come later. In these first three verses we have a picture of the confederation of the nations and the consultation of the nations against Jehovah and His Christ. Rev. F. E. Marsh has said that nothing could be more dramatically expressed in defining a great combine of earth's authorities. Let us notice in particular what is here said of the nations.

1. *The nations rage in displeasure.* "The nations rage." Nothing has ever excited so much enmity as Christ and the gospel. This hostility is violent, intense. The picture is that of the tossing of the waves of the sea. The margin of the Revised Version suggests this when we are told that the nations "tumultuously assemble." They are wild with anger. There is one perpetual restlessness, one ceaseless movement of discontent, the throbbing of rebellion that cannot be appeased, of a vain, bitter, and ceaseless revolt.

2. *The people imagine a vain thing.* They would run the world without regard to God and His Christ. It is folly to ignore God and His plan. It is useless for the potsherd to strive with his Maker. The heaving ocean does not accomplish anything worth while by its unrest; neither will the opposition to God bring about the desired results.

3. *The kings of the earth set themselves.* The hostility is organized. There is arrayed opposition. There is deliberate rejection of the Christ. Earthly kings and rulers determine to oppose the Lord's work. When the Lord Jesus Christ began to preach, the rulers, not the common people, set themselves to defeat Him.

4. *The rulers take counsel together.* We see the determination by which the revolt is characterized. It is combined, resolute. They take counsel against the "Anointed"—the Messiah, the Christ of the New Testament. Men who have taken counsel together in nothing else have taken counsel together against the Lord and against His Anointed. Though hating each other they have cried in unison, "Crucify him." How literally were these words fulfilled when Herod and Pontius Pilate, and the rulers of the Jews combined together to put Jesus to death! (Acts 4:25-27).

5. *Let us break their bands asunder.* The simile speaks of a rebellious animal endeavoring to be free. The requirements

of the gospel are considered fetters that bind. There is a strong desire to be free from the wise restraints which our Lord imposes. The spirit here indicated has been manifested throughout this whole dispensation. It was never more strongly marked than in the present time. There is a spirit of lawlessness abroad in the world which is well described by these words.

6. "And cast away their cords from us." The restraints of the gospel may seem irksome, but how foolish are people who think they can throw off their responsibility to Almighty God! God requires holiness of His people. Messiah's foes desire to cast off such strong cords as God has given for binding His people together and to Him and his Anointed.

Take note of the extent of the revolt. Here are the words used: "Nations," "people," "kings," "rulers." This revolt has been running through the centuries, underlying human history, breaking out in fresh manifestations age after age. The six New Testament references to this Psalm indicate that it had a partial fulfilment at the first advent of Christ, but a more complete fulfilment is seen in history since that time and in the present opposition to Christ. This is to continue until Christ at His second advent triumphs over His foes.

II. Jehovah's Derision (vv. 4-6)

These verses give us the heaven picture, the divine tranquility. Jehovah is calm amid the raging of His foes. God is undismayed and undisturbed. He patiently waits till the rage has spent itself in vain, like the fretting billows against the rock-bound coast.

1. "He that sitteth in the heavens shall laugh." It is a striking metaphor. The Victor is in the heavens—watching the wicked plots, reading the evil thoughts, hearing the decisions of His enemies. As the psalmist thinks of the divine One observing all that is going on on earth he becomes very bold in his imagination and speaks of the laughter of God. Some one has said that it is a poet's phrase but a prophet's truth.

2. "The Lord shall have them in derision." He despises the petty and futile hostility of men. He holds in contempt the puny efforts of man to oppose Him. The derision of the Most High—what a figure to use! Over and over again God has turned into contempt the wrath of His enemies! He will do so on a larger scale at the judgment day!

3. "Then shall he speak unto them in his wrath." God has spoken so much in love that some people do not consider that it is possible for Him to speak "in wrath." But there is considerable said in the Bible about the wrath of God. One of the most striking pictures in the whole Bible is that of the Christ-rejectors saying to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16).

4. "Vex them in his sore displeasure." The word "vex" is rendered "trouble" in the margin. The opposers of God's government bring this trouble upon them-

selves. They treasure up wrath against the day of wrath. The Lord is displeased with wickedness. Most of the time He withholds the bolts of judgment, but in several great judgments in the past He has clearly shown His attitude toward sin.

5. "Yet have I set my King upon my holy hill of Zion." It is not a king, nor the king, but my King. The word "set" means to invest with authority and place in a position by appointment. The Son of God is the divinely appointed King; He is the divinely anointed King. Despite the determined hatred and opposition of men upon earth, Jehovah's Anointed shall reign. The Bible pictures Him with all the ensigns of royalty—sword, scepter, escutcheon, crown, throne. He is now seated with the Father in His throne, but He will soon come to occupy His own throne and exercise righteous rule. The authority He has and the power He will possess are given to Him by His Father (Matt. 28:18; John 3:35; 5:27; 13:3; 17:2, 24; Acts 17:31; Phil. 2:9). "My King"! Think of the dignity of His person, the extent of His dominion, the greatness of His power, the blessedness of His sway.

III. Messiah's Manifesto (vv. 7-9)

1. "I will declare the decree." The scene is again changed. Christ speaks. He reveals what the Father has said to Him, "Thou art my Son; this day have I begotten thee." Alexander Maclaren has said of these words: "The point of time referred to is not the beginning of personal existence, but of investiture with royalty." That investiture had its inception when our Lord arose from the dead; it will have its consummation in Messiah's reign. See Acts 13:30-37. "He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

2. "Ask of me." What was Christ authorized to ask of the Father? "The heathen (nations, R. V.) for thine inheritance, and the uttermost parts of the earth for thy possession." Let us claim the heathen for Christ through prayer before He comes as Judge. The uttermost parts of the earth belong to Christ by right of inheritance, creation and redemption. Let us persuade as many as possible to accept their redemption rights in Christ.

3. "Thou shalt break them with a rod of iron." The rod of iron shall put down all opposition. Christ is not to find a converted world when He comes. Christ comes in judgment as well as in mercy. There is destruction as well as reconstruction. Dr. Maclaren puts it thus: "Destruction has still to be done, and its most terrible energy is to be displayed in the future, when all opposition is to be withered into nothingness by the brightness of His presence." Three times in the book of Revelation it is said that He shall "rule all nations with a rod of iron" (2:27; 12:5; 19:15). Let us now submit to His rule of love.

"Thou shalt dash them in pieces like a potter's vessel." This is the repetition of the same truth under another figure.

The potter's vessel is easily broken. Those who oppose God are likened unto the potter's vessel. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12). The Canaanites, the Egyptians, the Babylonians, the Persians, the Greeks, the Romans would not serve God, and they have perished. Ere long all earthly kingdoms shall give way to the heavenly kingdom. No decree of the divine government can be frustrated. People may fail to recognize the claims of Jesus Christ, but Jehovah's great purpose of making Jesus Christ King of the world is unchanged and unchangeable. Whether the world will have Him or not Christ is to be the King of the world. Those who will not acknowledge His Lordship must perish. Loyal hearts shall rejoice in His glorious reign. All world kingdoms are to give way to the sovereignty of Christ at His coming. See Daniel 2:44; 7:13, 14; Matthew 13:40-43; Revelation 11:15.

IV. Jehovah's Counsels (vv. 10-12)

1. "Be wise—be instructed." Jehovah entreats thus through the psalmist-prophet. There is here a divine call to teachableness. "Do stop and consider. Learn the folly of opposition to God before it is too late." O that kings and judges and people more generally would consider this call to wisdom. Now is the accepted time. Now is the day of salvation.

2. "Serve the Lord with fear, and rejoice with trembling." This is a call to do His bidding, to be governed by His laws while it is called today. We ought to rejoice that God has given us a being and filled our lives with blessings. We need to fear lest we ignore God and slight the precious opportunities of life which He has given us. If we are in tune with the infinite we will render joyful service unto God, but we need to fear lest we get out of tune with God and favor the revolt.

3. "Kiss the Son." This is a call to reconciliation, to submission. Do Him homage. During this war against Jehovah and His Anointed, fight on the winning side, that is on the side of Christ. All opposition shall cease when God blots out the incorrigible rebels. "Be wise. Kiss the Son." This call is backed by a most weighty reason: "Lest he be angry, and ye perish from the way, when his wrath is kindled but a little." "Blessed are all they that put their trust in Him." Heed the appeal of infinite tenderness which closes this wonderful Psalm. Realize the blessedness of those who fight for, not against, God. The blessedness that is ours now is a foretaste of the eternal blessedness that is to be.

Man's little day of opposition will soon close. Blessed be God, the Redeemer-King comes! He comes to reign!

"Let all that love Him hasten

The coming glorious day,

By earnest consecration,

To walk the narrow way,

By gathering in the lost ones,

For whom our Lord did die,

For the crowning day is coming by-and-by."

Bible Teaching About Satan*

By J. B. Carpenter, Jr., Summit, N. J.

4. Satan's Kingdom

MATTHEW 12:22-30, R. V., especially verse 26, "his Kingdom," united (vv. 25, 26), hostile to the kingdom of God (v. 28), and contrasted with it (v. 30).

Ephesians 6:12, "principalities," ruled by a prince, see Daniel 10:13. Satan's throne and dwelling place (Rev. 2:13, R. V.).

Satan is at the head of two distinct orders of beings, invisible and visible.

(1) *Invisible*, angels and demons in the air. Called "Sons of God" in Genesis 6:2; Job 1:6; 2:1; human beings in Luke 3:38.

a. Angels (Matt. 25:41; Rev. 12:9). Not the fallen angels in 1 Peter 2:4 and Jude 6, who are imprisoned now. These may have been Satan's subjects before his fall, who followed him in his fall, and are now free to do his bidding. Little is written of them. Angels have bodies; demons do not.

b. Demons (Matt. 12:22-30, R. V.). There is but one Devil, Satan, but he has a host of demons faithfully serving him. They also were doubtless Satan's subjects before his fall, and became demons when he fell. Satan secured the dominion, the scepter of government in the earth, from Adam, and he is permitted to retain authority over these spirits who are his agents and in full sympathy with him.

Demons (a) are bodiless spirits (Matt. 12:43-45; Mark 5:1-17), (b) are many (Mark 5:9; Rev. 9:16), (c) have headquarters (Rev. 9:1-11), (d) seek to enter bodies of mortals or of beasts (Mark 5:1-13), causing disorder other than disease (Matt. 8:16; Acts 8:6, 7), dumbness (Matt. 9:32, 33), blindness (Matt. 12:22), divination (Acts 16:16), insanity (Mark 5:4, 5), suicidal mania (Mark 9:22), personal injuries (Mark 9:18), infirmity (Luke 13:11). Different from epilepsy (Matt. 4:24, R. V.). Use their victims (Rom. 6:13; 1 Tim. 4:1; 2 Pet. 2:1). They are behind all heathen worship (1 Cor. 10:20, 21). They may be tested by one sure test (1 John 4:1-3). (e) Are wicked, unclean and vicious (Mark 5:2-5; 9:20), varying in degrees of wickedness (Matt. 12:45). (f) Jesus Christ drove out many (above references). (g) They knew Christ's power and their own doom (Matt. 8:29; Mark 1:23, 24; Acts 19:15; James 2:19). (h) Their methods in the last days (1 Tim. 4:1-3; 2 Pet. 2:1, 2).

It is the assistance of demons that makes Satan seem omnipresent, omniscient and omnipotent.

(2) *Visible*. This part is closer to human experience; it is very near and very real. It is the "world" of 1 John 2:15-17, the world-system of men, their

federation and undertakings—business, society, politics, religion; all unsaved humanity with the co-operation of the fallen spirits; the union of all who are living and acting in independence of God.

a. Its governing head is Satan (John 12:31; 1 John 4:4). His offer to Christ was real (Luke 4:5).

b. Its subjects (1 John 5:19; Rev. 13:8; Matt. 13:38; John 8:44; Acts 13:10). Satan works in them (Eph. 2:2; Rom. 7:5) as God works in believers (Phil. 2:13; Eph. 1:19).

c. It is wholly evil (Rom. 3:10; James 4:4).

d. Satan has control of the physical well-being of his subjects (Luke 13:16), and is able by special permission to gain access to the people of God (Job 1:9-12; Luke 22:31, 32; 2 Cor. 12:7).

e. The works of the Satanic order (1 John 2:15-17; Gen. 3:6; John 18:36; James 4:1; 1 Cor. 14:33). His ambition is not to become a fiend. He will foster all that is moral and good without God. His message to this age is reform and self-development. God's is regeneration and dependence on the Holy Spirit.

f. Earthly property is under the influence of the Satanic order (Mark 4:19; 1 Cor. 7:29-31). Believers need the warnings of Psalms 62:10; 1 Timothy 6:6-10.

g. The Satanic system that crucified Jesus Christ will hate the saved ones in whom He dwells (1 John 3:13; John 15:18-20; 17:14). The believer is to be separated from the world (1 John 2:15; Rom. 12:2; Gal. 1:4).

h. The Satanic System is limited in power (1 John 4:4), knowledge (1 John 3:1; 4:5, 6; 1 Cor. 2:14), and duration (1 John 2:17; 1 Cor. 7:31).

5. Satan's Works

(1) *What?*

a. In Old Testament (Job 1:6-7; 1 Chron. 21:1; Dan. 10:4-12; Zech. 3:1, 2), typical instances.

b. In New Testament (Matt. 4:1-11; Luke 22:31, 32; John 13:2, 26, 27; Acts 5:3; 1 Cor. 16:9; 2 Cor. 12:7; 1 Thess. 2:18; Mark 4:37-41; 1:23; 5:1-17).

c. In the present age (Eph. 6:12; 1 Pet. 5:8; Rev. 2:12, 13; 2 Pet. 1:9; 2 Cor. 4:4; Eph. 4:17, 18; Matt. 13:39; Rev. 12:10; 1 Cor. 5:5; 1 Tim. 1:20; 2 Cor. 11:13-15; Eph. 2:2; Heb. 2:14).

d. In the last days (1 Tim. 4:1-3).

(2) *Why?*

Not clearly stated, but implied. Three possible reasons:

a. The present age must continue until the true church, the body of Christ, has been gathered out—the Bride which is to sit with Christ on His throne (Acts 15:14-18; Rev. 3:21; 1 Cor. 6:2, 3; Matt. 19:28).

b. To give the enemies of God a

full trial of their claims, so that when the blow falls they may have no defense to make—"Every mouth stopped"—(Rom. 3:19). "God has not seen fit to meet the presumptuous claims of Satan and of man by a simple denial nor by immediate punishment, but rather to bring all to an experimental test." "Their folly shall be manifest" at last (2 Tim. 3:8, 9).

c. The presence of evil provides the Christian with a ceaseless conflict by which alone he may become an overcomer. God knows how necessary this is (James 1:2-4 R. V.; Rom. 5:3-5). (3) *How?*

a. Only by God's permission (Job 1:1-2:10; Luke 22:31, 32 R. V.). It increases the comfort as well as the mystery to know that Satan cannot touch a hair on one of Job's camels except by God's permission.

b. Usually in co-operation with a man, as the Holy Spirit uses human instruments for His work. "What a soul-winner Satan is!" How he keeps after a man, and then uses that one to get others!

c. With many devices, (2 Cor. 2:11); snares (1 Tim. 3:7; 6:9; 2 Tim. 2:26); wiles (Eph. 6:11); subtle (Gen. 3:1); strong man (Matt. 12:29); transforms (2 Cor. 11:14); deep things (Rev. 2:24, cf. 1 Cor. 2:10).

d. Uses religious systems (1 Thess. 4:1-3; 2 Pet. 2:1, 2). Robs the church of her blessed hope by mixing it with false teaching and time-setters; changes ministers of Christ into false teachers; gives spiritism a new high-sounding name psychical research; seduces the church into conformity to the world, and leads her to try to improve an age that God has doomed to destruction; emphasizes the gospel of social service in place of the gospel of the grace of God for the salvation of sinners.

e. Imitates and counterfeits the triune God by the trinity of evil; Satan as the Father; the beast, Antichrist and man of sin, as the Son, receiving authority from Satan, wounded, healed, etc. (Rev. 13:1-8); the false prophet as the Holy Spirit also receiving authority from Satan (Rev. 13:11-18), and whose mission is to attract attention not to himself but to the Beast. (See John 15:26; 16:13, 14.) He will deal directly with the people, compelling loyalty to the Beast.

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MOODY MONTHLY.

*Second of a series of three studies appearing in successive issues.—Editors.

The Tragedy of Religionless Public Schools and How Some Texas Communities Avoid It

By Mrs. Newton Wray, Chicago, Ill.

THE imperative need for public school instruction in religion and the Bible was set forth in an unanswerable challenge by William G. Shepherd in the February *Good Housekeeping*. He presented in stark appallness the results of recent scientific character tests among thousands of American school children, and the facts are amazing. The tests, scientifically accurate in their operation, prove beyond the shadow of a doubt that half our children, given an equal opportunity to be honest or dishonest, will cheat and lie and steal. These "character-sifters," were applied to children in different parts of the country, and from representative homes and various social stations—average children from average homes—and they chose, in alarming majority, to be dishonest. "An amazing series of tests," says Mr. Shepherd, "has stripped the characters of our American children bare. And they do not look good; the soul of our religionless American school boy or school girl does not look good." More than half of our children—yours, mine, and my neighbor's—have an unethical outlook upon life.

What Bible Instruction Showed

But after these tests, which covered three years, had been finished and tabulated, the same groups, still unconscious that they were being tested, received special instruction. One set received simple ethical instruction under highly trained teachers, while other groups received religious instruction with Bible reading, singing, and prayer. New tests were then given, much harder than the first, and the group representing the ethical instruction showed an improvement of 65 per cent, while the groups under definite religious training had improved 85 per cent. It is amusing to note at this point that the leader of the tests thinks he has made a scientific discovery to the effect that "unless children are taught religion they will not be religious," and "spiritual inspiration can be put into their lives so that it will remain and become the motive of their lives!"

Mr. Shepherd, in a former article, declared that half of the 25,000,000 school children in the United States are prevented by law or regulations or custom from hearing the Bible read

in school, and reminded his readers that our desperate criminals today range under the age of twenty-two years. Your child and mine may seem far removed from such sinister connections, but how can we be sure?

Alarming defects of character are not confined to the grades. Stories of moral laxity in our high schools are all too familiar. And the general lack of Bible knowledge among high school and college students is correspondingly significant.

Bible Ignorance in Missouri Schools

Within the last few weeks the result of specific tests of the Bible knowledge

No jealousy, no Levite pride, that passeth by on the other side."

It may be profitable, as emphasizing the point of such unbelievable ignorance to include a few of the "humorous and pathetic" examples of the same. Forty-five per cent thought Galilee "a river"; forty per cent thought Paul "a book of the Bible"; twenty-five per cent thought Pilate "an author of the Bible," and twelve per cent thought him a "book of the Bible"; thirty per cent thought Gethsemane "a city of Egypt"; twenty-five per cent thought the resurrection "the building of the temple"; twenty-five per cent thought immortality "death,"

and nine per cent thought it "breath"; while three per cent thought Herod "an apostle." The Missouri tests arose as part of the work of the Religious Education Association of America.

Churches, organizations and communities are slowly awaking to the menace of a religionless rising generation. And shall we be guilty as citizens or organizations of that "sweet insouciance of lettered ease," which, knowing, does not act?

Texas a Pioneer

When the Texas State Teachers' Association last December, by the unanimous vote of between three hundred and four hundred teachers, adopted a resolution in favor of religious teaching in the public schools of that

state with accreditation for high school graduation and college entrance, they reduced to a concrete form the conviction of parents and educators in every state. The laws of Texas say nothing on the question of instruction in Bible, and each separate school board may follow its own reaction in the matter so long as sectarian teaching is avoided. Texas is among the pioneer states to act in relation to this question. Some of its towns and cities have introduced regular Bible teaching and favorable sentiment is increasing in view of the excellence of the results. Plans of introduction and methods of work are necessarily modified by local conditions.

The Moody Bible Institute and the Hereford Plan

The Bible courses at Moody Bible Institute are especially adapted to the preparation necessary for public school instruction, and the Institute graduates now engaged in such teaching are no

Moody Bible Institute Monthly



Hereford Public School, Bible Work Exhibit, Tri-State Fair, Amarillo, Texas

of students in the high schools and colleges of Missouri has been issued. These were also scientifically applied, and different sets of questions were submitted to the high school students and those in college, with "startling revelations of ignorance of the Bible and misconception of biblical teaching." It is amazing to note the following "pathetic examples of biblical ignorance":

"Twelve per cent did not know the first clause of the Lord's prayer. Sixty-five per cent did not know the golden rule. Sixty per cent did not know what Jesus said about loving one's neighbor. Sixteen per cent did not know where Jesus was born, nor the name of His mother. In the following quotation from Lowell's 'Irene' 80 per cent did not know what story in the Bible is here referred to:

"No want of faith that chills with side-long eye hath she,

tably successful. Two of these graduates are now teaching in Hereford, Tex., a small city which has successfully solved its own problem of religious instruction. There Miss Mattie Swisher is in charge of Bible teaching in the high school, and Miss Marian Livingston has the grade work. The following discussion of the Hereford plan and methods is based upon Miss Livingston's *Manual of Bible Study for Children*, supplemented by her correspondence.

For seven years Bible has been taught in the schools of Hereford. It has been taught because the people of Hereford want it taught, and because they make it possible by their gifts and by electing to the school board men who feel a responsibility for the highest moral development of Hereford school children. This board engages no teachers or superintendents who dance or smoke.

Hereford is a town of about three thousand. While it has no wealth, its citizens are of the substantial, intelligent class that recognizes the importance of basic religious training. The Hereford people look upon this as essential in the education of their children and are well satisfied with the results of their venture. They say, "The children learn more Bible in the public schools than in all the Sunday-schools of the town put together."

How the Cost Is Met

Seven years ago when the teaching of public school music was being agitated for the Hereford schools, the Parent-Teacher Club agreed to give financial assistance. A teacher was found who was also prepared to instruct in the Bible and a group of Christian people set about the task of making use of this preparation. Rev. Mr. Baker, a pastor, agitated the question and interested Mr. G. A. F. Parker, the president of a local bank, who with his wife supplied half the salary for this teacher, while the Parent-Teacher Club supplied the other half. After two years the school district assumed the expense of the instruction in music and four local churches undertook the financing of the Bible teaching. The work soon became too heavy for a single teacher and the churches now support a regular Bible teacher. They raise the salary by voluntary subscriptions, collected regularly and deposited with the cashier of a local bank, who issues the pay checks.

During the first two years the Bible classes met in a church annex near the grade school, but they are now taught in the various school rooms, and the lessons are graded in the same way as other subjects and averaged with the others for term reports. The Bible is taught twice a week, alternating with music, in the grades, and is listed on the program of the high school with the other subjects, but offered as an elective. Stories are used for the teaching of history and biography; drills, for ready reference, and memorizing, for inculcating the great fundamental truths of Christianity.

Public Contests and Exhibits

At the annual school fair, a Hereford

event, there is a Bible booth where results of this work are exhibited. Recently among these exhibits were many attractive posters of Scripture illustrations, texts, and book covers; Bible memory verse booklets for all children from first to seventh grades; composition from sixth grade pupils on "The Anointing of David by Samuel," and by seventh grade pupils on "The Life of King David"; themes on Bible subjects by high school students; and a salt map of Palestine made by the sixth grade boys.

Recognition of the Bible work is made in other significant ways. Each Wednesday morning at assembly in the auditorium of the grade school, pupils who have previously volunteered for the part come forward as their names are called, and take their places on the platform; then each one in turn gives references, of his own selection, and repeats from memory the passage or verse. At public programs, too, the children are called upon to repeat Bible verses. One program is sketched at which an entire audience sits with heads bowed while sixty or more children repeat the Lord's prayer as they stand with their own heads bowed and their eyes closed. This was followed by a succession of children repeating from memory, verses of Scripture, groups of verses, and often whole Psalms. Contests in ready reference and in memory work are greatly enjoyed.

The Waxahachie Plan

When Superintendent G. B. Winn of the Waxahachie (Tex.) schools recently, by a community survey, disclosed the fact that 25 per cent of the sixteen hundred Waxahachie children were wholly untouched by any religious influence, he appealed to the city pastors in their behalf, and the pastors placed the situation before their congregations. As a result of this appeal week-day religious schools were established in all the churches of that city and approved by the school board. The parents signed blanks for their children, indicating whether they desired the religious training for them, and specifying in which church. The school authorities thus deferred to denominational preferences. Fully 84 per cent enrolled. The Roman Catholic children go to their own church, their priest from the first having co-operated with the enterprise.

With a uniform hour for opening and closing, and a schedule which gives ample time to go from any church to any school in the city, each Wednesday the pupils go for instruction to the church of their parents' choice. Those who do not attend the week-day religious school report for study at the day school at this hour. The public school teachers are not employed in the religious school.

Every Church a School

Each church organizes its own teaching force and determines its own course of study, uniformity being confined to opening and closing schedules, classification, reports, and such details. The study courses vary to suit the church

and the teaching force, of which the pastor is dean. All these churches provide their own text-books, which in the first five grades go only to the teachers. Above that grade each pupil uses a book which is returnable at the close of the term.

A general secretary receives reports from class and department secretaries, reports absentees every week and sends grades each month to the teachers of the corresponding grades in the public school. Full credit is given for the work, and final responsibility rests with the public school authorities. A specific illustration is here submitted for the information of any of our readers who may be stimulated to similar efforts in behalf of their own communities.

How They Work

Rev. Eugene W. Potter, pastor of the Methodist church of Waxahachie, and dean of his church school, tells us about the working plans. The Methodist school has an enrolment of five hundred thirty, with twenty officers and teachers, working without pay, and all teachers in the higher grades are college trained. Although some of the churches use only the Bible as a text-book, this church finds the use of specially prepared books desirable. In the first three grades, with one hundred sixty pupils, *The First Primary Book in Religion* is used. The Central Presbyterian church uses Hurlburt's Bible stories for its primary classes. The junior department with one hundred fifty pupils, meeting in four sections, uses "Rules of the Game" at the Methodist church, while the two Presbyterian churches use *The Westminster Textbook of Religious Education*, and *Twelve Hundred Bible Questions and Answers*. In the sixth and seventh grades the boys and girls meet separately as they do in the high school grades, and the former use *The Life and Times of Jesus*, the latter, *Supplemental Bible Studies* and *The Life of Jesus*. Other churches are studying in the higher grades the book of Acts, with the Bible as text-book.

The cost of text-books in Mr. Potter's school was three hundred fifty dollars, which he thinks may be materially reduced another year if too many changes are not made. The ratio is similar in the other churches where text-books are used. The Roman Catholic and the Episcopal churches use literature published by their respective church boards, and emphasize the catechism. Several of the churches feature music in the course.

In closing his statement Mr. Potter says: "Both ministers and laymen believe that the week-day religious school is the most far reaching movement ever enterprised in the churches of this city. It has recently been established in all the colored churches." This plan is clearly feasible for any community where the people want the instruction in their schools.

"Hast Thou Marked the Old Way?"
(Job 22:15)

Reasoning from the findings which have here been submitted, it does not

require astuteness to arrive at the conclusion that, given Bible lessons in the public schools as efficiently taught and as diligently applied as are grammar and arithmetic, the principles of Christian character and ethical conduct will as surely become fundamental in the child's life as grammar in his speech and arithmetic in his computations.

Honor to the six states of our Union that wrote into their laws a requirement for daily Bible reading in their public schools—Alabama, Georgia, Mas-

sachusetts, Pennsylvania, New Jersey, Tennessee. Six other states by their laws permit reading of the Bible, while in twenty more, including Texas and the District of Columbia, the law's silence may be construed as permission. In five, the courts have rendered a favorable decision, while in two others the matter is yet in doubt.

May we inquire then, why only ten of the favorable thirty-seven report to the Government Bureau of Education* that it is "usually," or "commonly,"

or "widely" read, never "uniformly," and others in which it might be done report only, "in some schools" and "usually not"? There can be but one answer: Because it is not demanded. Perhaps the teachers do not want it, —but they are responsible to the school board; or the school board may not want it,—but they are responsible to the citizens. And—*we are the citizens!*

*Bulletin, 1923, No. 15.

Three Great Denominational Gatherings The General Conference of Methodism at Springfield, Mass., and Its Theological Reactions

By Rev. George W. Ridout

THE 1924 General Conference was looked forward to as one likely to do epochal things and take some steps that would put Methodism in matters of faith and doctrine right before the world. For four years there has been an alarming growth of Modernism within our borders. Our educational system has been shot through with it, and the policy and program of our many Boards have been colored to no little degree by the new theology. Some of our pulpits have grown reckless in their disavowals of our creed and some of our literature, including the Sunday-school publications, have caused conservative Methodists many a shock.

Methodists looked forward to the Springfield General Conference with hopeful feelings. They have felt that some relief must be given to the tense theological situation. They have felt that the Conference could give a fresh and vigorous affirmation of Methodist doctrines and call a halt on a fast growing propaganda of Modernism.

What has the General Conference done?

1. It has put a new emphasis upon the historic Methodist faith.

2. It has hedged in the course of study—a matter of the most vital importance touching as it does 3,000 young preachers annually—with certain regulations that will probably prevent dangerous books getting in.

3. It has tendered a corrective to our Sunday-school editor instructing him to refrain from publishing certain things inimical to the faith.

4. It has registered its disapproval of growing autocracy of the Episcopacy by limiting the terms of the Bishops to eight years in any one area and by limiting the tenure of office of the District Superintendents to six years. The area system is responsible for a lot of politics, and there has grown up around the area or diocesan Episcopacy a group of men sometimes called the machine. This new legislature it is believed will materially break this thing up.

At the beginning of the conference Dr. H. P. Sloan in a speech of great power introduced a resolution calling for an affirmation of the historic faith of Methodism. This was followed in a day or two by a most vigorous and satisfactory re-affirmation of the Methodist faith by Bishop Berry in the Episcopal address. The most radical conservative could hardly find anything lacking on that great doctrinal statement. It was most emphatic on the following points:

1. The inspiration of the Scriptures.
2. The deity and virgin birth of Christ.
3. The Holy Spirit.
4. The redemptive doctrines.

If we would speak of some things the conference neglected to do we would name the following:

The conference put no check upon the growth of Modernism in our educational institutions.

The conference did not change its Sunday-school editor, who has been responsible for an immense amount of the new theology getting into our Sunday-school literature.

The Northern Baptist Convention at Milwaukee, Wis.

By Rev. J. R. Schaffer

The Northern Baptist Convention opened at Milwaukee, Wis., on Wednesday, May 28 with a registration of nearly 2,000 delegates. Hon. Corwin Shank of Seattle, Wash., was elected president for the year, and proved to be popular, a strict parliamentarian, impartial to all, and gifted with a keen sense of humor which he injected into the discussions at the right moment, often lifting an atmosphere that threatened storm clouds. Largely due to his leadership, the convention will be recorded in history as truly great and successful.

The auditorium was ideal, offering every convenience for the conduct of the detailed business of such a large company

and comfort to the delegates and others.

The president's speech at the opening session set a high mark of combined idealism and practicability for the week to follow. He took occasion to commend to the convention the Stockholm Declaration of Baptist principles as a satisfactory and sufficient statement of the Northern Baptists. A resolution was prepared to this end and was carried by a large majority—conservatives and liberals both interpreting its language as expressive of evangelical belief. The Baptist Bible Union group presented what was headed "The Milwaukee Confession of Faith" as a substitute, which was voted down after a short debate.

The fundamentalist group introduced a resolution providing for the appointment of a commission of seven to investigate the charges and accusations of false doctrines so current during the past year against the Foreign Mission Boards, its officers and missionaries. This carried with it an available apportionment of \$25,000 to meet any expense incurred, in spite of opposition to such a commission on the ground that there was nothing to investigate.

A third feature which was intended to be corrective was the adoption of a resolution providing for an alternate reading course to the one selected by the Board

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of Education for candidates for ordination. Books by well known conservatives were substituted for those of liberal tendencies.

The annual reunion dinner of Moody Bible Institute students was held at the Medford Hotel on Friday, May 30, at 6 p. m. The present Superintendent of Men, Rev. J. R. Schaffer, a Baptist pastor for twenty years, had made the necessary preparation and one hundred and four former students and friends of the Institute responded. A fine spirit of fellowship prevailed, enlivened by songs, many of which belong peculiarly to the Institute family, and solemnized by prayer. Several graduates bore testimony to the "dear old place." Rev. A. B. Strickland, '99, spoke of the days when Mr. Moody was still present as the guiding genius of Institute affairs. Rev. J. Frederick Rake of Evansville, Ind., recalled the period included in the

first decade of the new century—days when Dr. Torrey was at the helm, while Rev. Frank J. Sayers, Freeport, Ill., revived memories of the next decade when the Institute was beginning to expand under Dr. Gray's leadership. Rev. George M. Landis, Marion, O., pastor of the late President Harding, represented the students of the past five years. President George W. Taft, D. D., of the Northern Baptist Theological Seminary, in Chicago, brought warm words of greeting.

The high water mark of the occasion was reached when the veteran missionary of Congo Belge, Rev. Thomas Moody, pastor of a church of 9,000 members, spoke for the hundreds of missionary students scattered throughout the world. Dr. J. E. Conant of the Extension Department gave a summary of the character and program of work in which he and his fellow workers were engaged.

A resolution, appearing elsewhere, was offered by Rev. Frank Sayers, and adopted unanimously by a rising vote, testifying that this was the best reunion ever held by Institute students at a Northern Baptist Convention, a copy of which was sent to President Gray in a night letter.

The unprecedented success of this year's gathering was due to the large number of Moody students serving as Baptist pastors in the middle West, to the publication of an announcement two days in the Convention bulletin, which has never been possible before, and to the generosity of the Institute in extending this fine hospitality. Every one present was enthused with the enlarged work of the Institute, its increasing enrollment, its future prospects, its evangelistic spirit, and the marvelous way in which God provided for its continuance.

The Presbyterian General Assembly of 1924

By Rev. J. H. Ralston, D. D.

This body met in Grand Rapids, Mich., and was in session May 22-28. The statistical reports showed an excellent condition of the denomination, and quite a surprise was presented when the Foreign Mission Board reported that it had not only met the budget for the year, but had removed a deficit of more than \$650,000 that had been carried over from last year. Several other Boards reported increased contributions.

The outstanding subject of interest was the inevitable conflict between the fundamentalist and modernist parties in the church. Last year the modernists succeeded in electing their candidate. Rev. Charles F. Wishart, D. D., who had been opposed by William Jennings Bryan, by a majority of less than twenty. This year the fundamentalists presented Rev. Clarence E. Macartney of Philadelphia, and the modernists presented Prof. Charles R. Erdman of Princeton Theological Seminary. Dr. Macartney was elected by a majority of eighteen in a total vote of 910. This election enabled the fundamentalists to secure the chairmen of various committees and clearly indicated that the General Assembly would be strongly fundamentalist. It was well understood that Dr. Erdman was a pronounced conservative and premillennarian, yet he permitted himself to be a candidate of the modernists. He received the votes of scores of fundamentalists, and it was the judgment of conservative men that the fundamentalists outnumbered the modernists three to one or even more. The strength of the modernists was shown to lie largely in the theological seminaries, with one or two exceptions, and with the large city Presbyteries of New York and Chicago, although Philadelphia, Pittsburgh and Los Angeles had strong fundamentalist delegations.

It was quite clearly shown that the overture of the Presbytery of Philadelphia, asking that the Assembly impose

tests upon ministers, elders and officers of its Boards, was unconstitutional and therefore no action was taken.

The report of the judicial condition of the New York Presbytery case resulted in the Assembly instructing the Presbytery of New York to take up with Dr. Fosdick the question of his becoming a minister of the Presbyterian church. This action did not please the extreme fundamentalists, but was accepted by quite a large majority of the Assembly.

For a long time there has been criticism of the Board of Foreign Missions, that it contained members who were decidedly modernist. One of these was Rev. William P. Merrill of New York, whose term of office expired with this Assembly. In the election of one to take the vacancy Rev. John F. Carson, D. D., was elected. Dr. Carson is pastor of the Central Presbyterian Church of Brooklyn and president of the Stony Brook Assembly, and is recognized as a strong fundamentalist.

The spirit of the Assembly was kindly, and the conviction of all was that the Presbyterian Church, U. S. A., will stand firmly for fundamental truth.

On the evening of May 23 commissioners of the General Assembly who were former students of the Moody Bible Institute, former students of the Institute and present students in the Correspondence School residing in Grand Rapids, and some prominent members of the Assembly partook of a luncheon at the Pantlind Hotel as the guests of the Institute. Mr. H. Coleman Crowell and Dr. J. H. Ralston of the Institute had the luncheon in charge. Dr. Ralston presided and spoke briefly of the history of the Institute and of its present condition. A number of responses were made to this presentation by former students. Dr. Robert Dick Wilson and Dr. J. Gresham Machen of Princeton Theological Seminary, Dr. A. L. Lathem of Chester, Pa., and Dr. David S. Kennedy,

editor of *The Presbyterian*, of Philadelphia, spoke words of congratulation on the present work and state of the Institute. The sixty-nine guests at the table heartily sang the Institute song, had a season of prayer, and enjoyed a delightful season of Christian fellowship.

IN HIS HANDS

By Lida E. Voight, Urbana, Ill.

(To G. E. W.)

Oh, wondrous hands that formed the spheres,

And set the boundaries of our years,
That laid the corners of the world,
And banners of the sky unfurled.

Ps. 8:3.

Oh, strong right hand! How oft outstretched

To save a disobedient wretch!

Oh, glorious hand, of power and might,

That puts our enemies to flight.

Oh, loving hands, that guide our ways
Through stormy nights, or sunny days;
That lift the burden of our sin,
That ope the gates and let us in!

Oh, heavy hand, that chastens me

When disobedient I would be.
Oh, tender hand, that soothes away
The tears of suffering and dismay!

Oh, pierced hands, upraised for me
Upon the Mount of Calvary!

These scars through all eternity
Are borne, while I shall spotless be!

In His hands! How sweet the thought!
The hands that all these wonders wrought
Are keeping me and mine secure,
Till time and place shall be no more.

Methods of Mission Work Among the Jews

By Rev. Jacob Gartenhaus, Atlanta, Ga.

AS MISSIONARY to the Jews (my own people) I am often asked, "What are the best methods of winning the Jews?" The frequency of this inquiry is the occasion of this article.

The methods here suggested, with explanatory comments, are found in use by leading missions to the Jews in this country as well as in Europe, and have proved very successful. My prayer is that it will be the means of enlisting new workers and enable those already interested to know better how to help in this service for the Master.

1. Postal Missions.

The object of Postal Missions is to teach Christ through literature sent through the mails. It is claimed for this method, that as a Jew is reluctant to enter a mission because of personal prejudice, or fear of his own people, he can be reached more easily by this method than by any other. Numbers of Jews have found Christ by this means. Though undoubtedly fruitful of good this method lacks the personal touch, which in all missionary endeavor is so much needed.

2. Local Church Efforts.

Much success has been achieved by this means where earnest efforts have been made to reach the Jew living in the community. This is accomplished by showing to the Jewish neighbors a friendly attitude, and by a judicious distribution among them of suitable tracts. A Jew living in such friendly environment is induced to attend church services, which frequently results in his conviction and acceptance of Christ. There are, however, two handicaps to the local church in doing this work. One is the Jew's embarrassment in attending church. The other is the antagonism of the Jew against local churches from the fact that in the countries from which he comes he is often subjected to persecution by an excited crowd led by a priest. The Jew is apprehensive, too, lest in a church he be called upon to bow to some image.

3. Open Air Work.

Many a Jew, who would not think of entering a mission, will sometimes stop on the street to listen to the preaching of the gospel. This method is suitable for cities where the population

is large, the Jews forming Ghettoes. Naturally favorable weather is required for open air work. To make these meetings a success tact and discretion are necessary in the song selection and in the messages given. Such songs as "We Are Marching to Zion," "Come Ye That Love the Lord," etc., can be used with good effect. Messages that have Old Testament characters, prophecies and stories will attract the Jew.

4. Prayer Circles.

These circles are usually formed by pious women whose souls are fired with a passion to save the Jews. Many such circles are in foreign lands as well as our own. They meet weekly or monthly to discuss the problems involved and to pray for Israel. They keep the "home fires burning" by awakening in the churches a sense of obliga-

nesses shown in these social centers through its activities in games, dispensaries, classes and relief work, attract the Jew. However, often in these centers in their activities the real purpose is omitted and the preaching of the gospel is left out.

6. Visitation Work.

This is a most valuable and effective service in the Jewish mission field. The missionary comes in direct personal touch with the individual and is afforded the opportunity to quietly answer his questions and gain his confidence. He leaves with him the Bible and other helpful literature. Not into every Jewish home can the missionary gain entrance. The better class Jew (so-called) living in a Christian community cannot very easily be approached though he can be reached by his Christian neighbors.

7. Reading Rooms.

Reading rooms have also proven helpful in reaching the Jews. Recently a reading room was opened in one of our southern cities. It was supplied with secular and religious reading in the English, Hebrew and Yiddish tongues. In the windows could be seen open Bibles and fitting Scripture verses. Jews come to glance over the papers but usually very little reading is done. Instead, the missionary in charge is kept busy answering the many questions asked him. It requires one well versed in Jewish customs, life and religion to answer these questions.

8. Local Missions.

Local missions is the method most prevalent in missionary effort for the Jews. Those who employ other methods do so either from lack of funds or through fear of criticism of the results. Let us not understand a mission as a rented hall containing a few broken chairs. Such missions have been attempted but with little success, and at this we need not be surprised. In order to reach the older, as well as the younger generation in this age, a mission to the Jews must be as well equipped as other free institutions and should include all phases of the work previously mentioned, and should have additional dispensaries, various kinds of classes and daily vacation Bible schools.



Copyright International

In The Chicago Ghetto

tion to aid in saving the Jews, and are of tremendous help to missionaries to the Jews. These good women are the missionaries' best friends. It will be recognized that their work is limited for the reason that other tasks forbid that such women shall give all the time needed for Jewish evangelization.

5. Social Centers.

The Jew who would not enter a mission nor allow the members of his family to do so, will often have no scruples against entering a social center. "Missions" do not appeal to the Jews. They are to him but institutions for entrapping souls. The mission workers he judges to be his enemies. He feels that such workers receive large sums of money for their services. The kind-

9. Workers.

The inquiry is thoughtfully made, who is the better missionary to the Jews, a Gentile or a converted Jew? History proves that both Gentile and Jew can be successful. Thousands of Jews have been led to find Christ through the efforts of both, therefore neither has a right to claim exclusive fitness

for this work. Jewish missions will always be indebted to such leaders of the Gentile race as Dr. A. McCall, John Wilkinson, Frantz Delitzsch, F. L. Denman, W. M. Wingate, and others, for their untiring zeal and contributions to this cause. Among the Jewish leaders, who have met with conspicuous success, we name Joseph Rabinowitz,

Rabbi Isaac Lichtenstein, David Baron, C. A. Schonberger, J. I. Landsman, Paul Levertoff, and hosts of others. However, many missionary leaders are agreed that the native missionary is best suited to win the native, and a missionary board, which engages in such work, thinks that "a Jew is the best messenger generally to the Jew."

The Lord's Vineyard in Bessarabia

Correspondence from Walter and Hazel Craighead

T"Balti, Bessarabia, Roumania.
O our Fellow-workers in America;
"Greetings to all in the
name of our faithful Lord!

"As I recall the contents of my first letter to you, after reaching this place, it was an occasion of weeping with those who were weeping because of the deplorable spiritual and physical conditions of the little assembly in this place. Many of you entered into those conditions with us by your gifts and prayers. Therefore you should all the more join us now in the great 'Hallelujah Chorus.'

"In other words, we are having now just a taste of what the Lord promised to all His faithful ones 'in the last times.' And this experience becomes more pentecostal as the Lord touches our hearts and our tongues, so that we can speak in the Russian language so as to be understood.

"The awakening became evident as the result of a special series of evangelistic services during the Christmas and New Year holidays. At that time the Lord sent us a brother helper full of the Spirit and talented in singing. The meetings were all well attended and accompanied by the power of the Spirit. On several different occasions we arranged testimony meetings when opportunity was given the new converts to tell how and from what the Lord had saved them. One husband and wife, who had been separated from each other and seeking a divorce, happened to attend the meeting on the same evening. They both became reconciled to God and soon afterwards to each other. In the midst of the revival the Lord touched the heart of one of the

prominent members who had been on probation for eight months, and after his confession he was accepted back into full fellowship.

An Awakening Among the Children

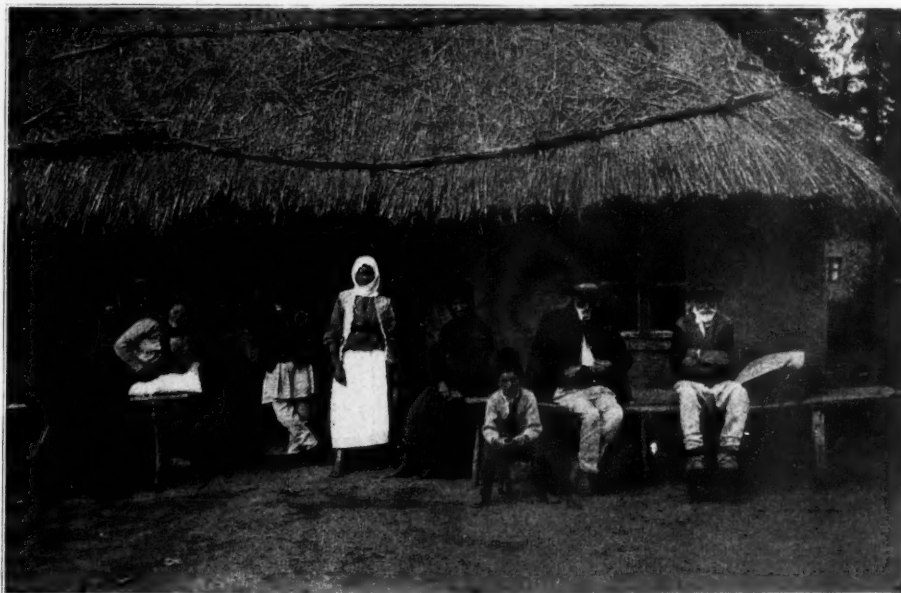
"The awakening is evident among the children. Six weeks before Christmas, we had an average attendance of only eight or ten children. After committing their way to the Lord, the children as well as grown-ups, set out in search of other children, and in a land like this

many others waiting to be received. They have been divided into two groups, evangelistic and missionary. The groups take their turn in presenting a young people's program on Sunday evenings.

How Brought About

"Perhaps you would like to know the means we used to bring about the awakening?

"To begin with, we prepared what we called a prayer calendar for each member of the church, as well as those who are waiting to be received. To each member we committed one of those who are waiting to be received, for special care and visitation. A definite date was given each member on which to visit the one that had been committed to his care. In this way, all the members unite in prayer daily for the one to be visited and the visitor. In addition to this we put



A Typical Peasant Home and Family in Bessarabia, Roumania

where they have their own state religion, it is no small task for such a minority to take the initiative. The search for new children continued with much fervor until Christmas when we counted forty children which we could count as our own, although most of them came from families which do not accept the truth. Our own children became real missionaries, some of them going as many as three or four times in order to bring a pupil the first time. This awakening among the children is still going on, and through them, more or less, our young people have become aroused. During and since the Christmas holidays, our young people have doubled in numbers, so that they now number about thirty, with as

on the calendar a Bible verse and a daily request for prayer. By this means all of our members have become intercessors and workers together.

"For the children we arranged what we called a workers' Christmas tree. To every child that brought a new pupil, we promised a special present on the tree. After Christmas we arranged a contest between the boys and girls. This contest is still going on and is causing much anxiety among them since the losers have to arrange and pay the expenses of an outing for the winners. Among the young people we also arranged for a contest of two months. It was a run long to be remembered, the evangelists against the missionaries. The losers had promised

to treat the winners with a tea. At the end of the contest, the missionaries were found to be the losers, and to their great humiliation had to serve the evangelists. Now they are out again on another two months' stretch, with all the vigor and fervor of youth.

Difficulties in the Way

"Perhaps you would like to hear about some of the difficulties we have had to encounter as the result of this awakening?

"One young woman who has visited the meeting for about a year, and who had been accepted for baptism, ceased to attend. When we called at her home to inquire about her, we found her unable to walk, with rheumatism and a large abscess on the hip. We asked her parents to allow us to arrange for her treatment in the hospital, but they sternly refused and afterwards forbade our visiting her. Matters went from bad to worse, and we were compelled by fair but cunning means, to take her to the hospital for treatment. In all she was there for six weeks, after which time she came to our home to regain her strength after the operation. Her parents came to visit her, but were very bitter towards me, they being followers of a certain St. Innocent who deceived many in Russia. After recovery, the young woman did not want to return home, since she had suffered so much harsh treatment from her parents through her determination to follow the Lord according to His teaching. Finally the father asked the police to compel her to go back home, but as she is of age, being twenty-six years old, they have not succeeded. This young woman is now serving as janitress of the church, and I trust you will all join us in prayer that she may be faithful to the end.

The Authorities Step In

"As a result of this revival among the children, our religious opponents became very much alarmed, and through the person of the examiner of public schools, sought to put a stop to those who were forsaking their native faith for the faith of the 'Stundist,' as believers are called here by the common people.

"The examiner of schools in this city made several attempts to get us to accept

an order from him to the effect that we had no right to teach children under sixteen other than those of our own Baptist parents. Of course, I did not accept such an order—first, because the examiner of schools has no right to issue such an order; and second, because the special permission that had been given me from the Ministry of Culture and Religion in Bucharest called for no such restrictions; and third, because the Roumanian government has announced that our Baptist teaching has full liberty. When I was forced to accept this order, because it was sent me through the hands of the police authorities, I laid the whole matter before the mayor of this city together with all my papers and documents. After considering the matter, he advised us to continue as before and said he would take measures so that we would not be disturbed.

"Not long after this, the mayor was promoted to a higher position in Bucharest. On last Tuesday night while we were having a meeting for the young people, one of the police authorities with his helper came to the meeting and found eight children under sixteen years of age. He at once began to accuse me, broke up the meeting, sent the people home and took me to the police station, where he and his helper questioned me until one o'clock the next morning. In various ways they threatened me, seemingly with the desire of forcing me to declare myself a Jew. On the next morning I was called back again to the police, and after inquiring more politely about my evangelical convictions, they let me go on condition that I would accept a second order from them, not to teach children under sixteen of other parents than those of our own faith, without a certificate from such parents that they have given their children over to such teaching. Such certificates are to be sent to the police or townhall before we allow other children to attend. I accepted the order, but only until this matter can be brought before higher authorities.

Vision of the Future

"In addition to the matters that I have brought to your attention above for

praise and prayer, let me add in closing a few words regarding the vision the Lord has given me in this city and the surrounding villages.

"Balti, being a city of at least twenty-five thousand people, is a strategic point for access and work in Russia when the border opens. In the surrounding districts are four large villages in each of which there is a small assembly of Baptists. One of the villages has just completed a new church building; in another village they have begun to build.

"It is absolutely necessary for us to put the work in this city on a firm foundation by the help of those whose hearts will be touched by the Lord to erect a church building before we can move on farther. Our members here, who are desperately poor in a material way, have been aspiring to this end ever since we have been working in the heart of the city. In about six months time, they have sacrificed towards this end five thousand lei, which in American money is equal to about \$30 at present. They themselves have suggested that the church rent five acres of land this Summer which they would till and apply the income to the church building fund. If the Lord should touch hearts in different parts of the world to send small contributions towards that end, it would fill the hearts of all the believers here with gladness and enable us in the near future to move on to some other strategic point.

"As the result of the awakening, we are sure to be able to baptize here twenty-five or more believers this summer, which will make the membership equal to fifty members, and a church of that membership can be properly registered and sustain its own workers.

"Throughout the whole of Bessarabia there is a distinct wave of revival on at the present time. In many villages, meetings have spontaneously opened up, and many are turning to the Lord. The call for workers is still very great. May the Lord enable you to have a prayerful, as well as a material interest in the advancement of His kingdom in this part of His vineyard."

A Stranger in the Hills

By Rev. William Wallace and Mrs. A. C. Hayward

DEADWOOD, within the memory of present residents was for many years notorious as a seat of lawlessness and crime. The tourist today can scarcely believe that that beautiful little city lying like a gem in the bosom of the mountains could ever have been a community of such a character. For gambling, it was worse than Omaha and Denver in their frontier days. It had all the malodorous infamies of a wide open town at its worst. But

bad as was Deadwood, there was another location which surpassed it in wickedness. Twelve miles over in the hills lies the ruins of Novak mine. The Novak location was then a community without government, other than that of the bold, bad men, whose domineering rule was all the law it knew. Shootings, hold-ups and carousals were sufficient to break the monotony of life and to keep the sheriff and his posse busy, but the sheriff and his deputies gave Novak scant

attention. The little cemetery up the canyon received recruits regularly—funerals without a minister or mourners.

Night comes quickly in the mountains. A moment the sun lingers on the edge of the last high peak, then as suddenly is gone, and giant shadows, forerunners of the night, wrap the world in a swift darkness.

But it was then that Deadwood came to life—the town that all day long had dozed like a lizard in the sun, under-

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went a strange quickening. Lights wakened in dead windows, here and there a figure emerged from a doorway until suddenly the town blazed with lights and swarmed with people. Only the decent element of the town, a small minority, kept to itself. The rest flocked to the main street with its saloons, dance halls and gambling dens. Then the music started in the dance hall. Soon it would be crowded with hard-fisted miners and hard-faced women, whose brazen eyes bespoke the shame that all their artistry could not hide.

"Train's late tonight, Steve," said the bartender. "Reckon there's been a holdup?"

"Holdup!" laughed Steve, a brawny miner. "Why, there ain't been six passengers a day on that train for the last month."

"What do you reckon is the matter?" pursued Jim, the bartender. "It's the first time I've ever known Bill to miss blowing into camp on pay night on time. He's near half an hour late now."

No one worried about an overdue train but Jim. For the fun was on, fast and furious, and by the Devil's alchemy, hard-earned gold was rapidly being turned into alcohol.

But Jim was uneasy. He, of all the men in camp, knew that the money for the weekly pay roll came into camp every pay day instead of the day before.

Bill and Jim were pals. When the doctors had told Jim that the city was no place for him, that his lungs could not stand another cold winter, he and Bill had taken counsel, with the result that Bill had given up his position and taken Jim West. They drifted aimlessly until by accident Bill was offered the position of conductor on the train that connected Deadwood with the outside world—a task that daunted some of the bravest. And because it lessened the burden on Bill, Jim took the job of barkeep in the roughest saloon in Deadwood.

A sudden commotion near the door drew Jim's attention. Some one had stumbled up the steps and had fallen to the floor. One quick bound over the bar and Jim reached the man's side.

It wasn't Bill—thank God for that! Swiftly he examined the fainting man. He wasn't wounded, at least he hadn't been shot or stabbed.

Before Jim could question any of the men near the door, the stranger opened his eyes, stared vacantly at Jim, then gasped, "The train!"

"What about the train?" There was agony in Jim's voice.

"Held up about two miles from here. Conductor named Bill was shot. He told me to make camp here and give the alarm. I ran all the way."

A moment of stunned silence. Then pandemonium, a terrible volley of oaths and blasphemies, and every man was gone into the night. The women faded silently.

Slowly the stranger staggered to his feet, great gasping breaths still tearing his throat. Jim leaned against the bar, and stared fixedly into space.

"You're Jim?" questioned the stranger in a quick low voice.

Jim turned quickly, "Yes."

"Bill said I should tell you that the money was under the coal in the tender."

"But Bill?"

"Shot through the leg and couldn't run. Otherwise he was all right. Better get some one to take charge of the money."

But Jim was already on his way up the hill toward the superintendent's house, after a quick command to the stranger to watch the place till he got back.

Left to himself the stranger turned to survey his surrounding. Whiskey, bottles of it, barrels of it. Bottle whiskey for the sober man, barrel whiskey when he was too drunk to know better, but both at the same price.

"Let's have a drink," said a voice at his elbow.

The man turned abruptly—to face a woman who had entered unheard.

"Thank you, I would like a drink—of coffee. I haven't eaten since morning and a two-mile run is a good appetizer."

He looked respectable and genteel. He spoke as if to a woman of his own world. With a quick flush, the woman responded to the challenge.

"The hotel's closed now, but won't you come to my place and let me make some coffee?"

"I would be glad to, but I seem to have a saloon on my hands right now. When this man Jim comes back—"

As he spoke, Jim hurried in, followed by several mine officials. Five minutes of quick questioning brought out all the details. The stranger had been the only passenger and had chatted with Bill more than an hour before the holdup. Bill had told him he felt nervous because of certain incidents that had occurred on the down trip. When the first shot was fired and the engine began to slow down, Bill had hastily taken the stranger into his confidence about the money, and gave him directions how to reach camp in case he (Bill) was disabled and could not make it.

They had both jumped from the train before it stopped and raced for cover, Bill firing as he ran. Just as they reached cover Bill went down, a bullet in his leg.

"I can hold the bunch off half an hour, and you can get help by that time if you'll run like a jack rabbit."

And the stranger had run, making the distance in an incredibly short time.

"I played out, though, that last lap. I thought I'd never make it. I had nothing to eat since morning and I guess the altitude helped a bit, too."

"It's Black Sandy's work," broke in one of the mine officials. "We'll have to send the posse over to Novak and round him up—that is if we can get the sheriff to tackle the job."

"But has any one gone to find the money?" asked the stranger.

"There are half a dozen of our men there by now," answered the mine official. Then for the first time he seemed to realize the debt he owed the stranger.

"This is a fine way of showing appreciation, Mr.—" he paused questioningly. "Donaldson," supplied the stranger.

"Mine's Pratt, Mr. Donaldson," and

he rapidly completed the introductions.

"Jim, the drinks are on me."

"Thanks," said Donaldson, "but if you'll excuse me, this lady has offered to make coffee for me, and I'll admit that coffee and a sandwich are mighty desirable right now."

"We'll be back within an hour, Mr. Pratt," answered the woman, with a level gaze; "and, Mr. Donaldson, my name is Miss MacMasters."

The five-minute walk to Nell MacMaster's cabin was made in silence.

"You'll find a book to help forget your hunger," was her only comment as she lighted the lamp and passed through to the kitchen.

Books—what a strange assortment for a mountain cabin! Burns' poems, Carlyle, Tolstoy, Norse Sagas, Plutarch's Lives, Browning, and the Bible—surely this was not in keeping with one who frequented dance halls and asked strangers to buy her drinks.

"Dinner's ready," announced his hostess.

"Were you looking for thumb prints or uncut pages?" she asked as she noted the book in his hands. The faint bitterness in her voice touched the man.

"I am finding the Bible put in practice, 'I was hungry and you gave me to eat,'" he quoted.

Again the quick lifting of her head—the accepting of the challenge to her finer self.

"Thank you," she said quietly, "but please eat your dinner; you must be famished."

Not until the third helping of bacon and eggs had been disposed of, did she break the silence.

"Tell me," she said, as she refilled his cup, "did you see any of the men who held up the train?"

The very casual tone betrayed a deeper interest.

"One."

Her breathing quickened—"Would you know him again?"

"I would."

"Did you hear him talk?"

"If you call swearing conversation—yes."

"Was there anything unusual about his voice?" Her attempt to appear unconcerned was clearly overdone.

"His profanity was the most religious I have ever encountered."

She turned on him suddenly, her eyes blazing anger. "I am not asking questions to make conversation—there are reasons—I must know."

"You want to know if Mr. Pratt's suspicions are correct—that Black Sandy was the man?"

It was a chance shot, but it hit the mark. Nell MacMasters' face turned white, her hands dropped from the table to her lap. Then in a level voice, she asked,

"Well—was he?"

"I don't know. But I'll tell you what I know of this man if you'll promise to tell me what you know of this Black Sandy. I'll respect any confidence you give me. Is it a bargain?"

The woman nodded, as though speech were impossible.

"The man I saw was at least six feet tall, as broad as any two men. His voice—" he paused, and a far-away look came into his eyes. Unconsciously his voice took on the inflection of his native land. "Mony's the time I've heard such a voice among the Lochs."

Nell MacMasters was on her feet.

"Did Bill recognize him?" she asked in a hoarse whisper.

"Yes."

"Then we must act at once. You are a man—a countryman of Sandy's. Will you help me save a countryman of yours and mine?"

Very simply Donaldson promised, "I will."

Swiftly Nell MacMasters set to work, and directed Donaldson in a quick, cool voice.

"Heat the coffee and put it in the canteen. And here is a heavy sweater, put it on under your coat."

Carefully she put the light near the window and pulled down the shade. Next she piled the stove full of green wood.

Then she faced him squarely. "They will not disturb the house as long as the light shows and the chimney smokes."

"I think you are a very brave woman, Miss MacMasters, and I honor you for it."

Then they were on the trail that led from the camp, crouching low and dodging from shadow to shadow. Hours it seemed to the man until the woman on the trail ahead halted.

"Drink some coffee," she commanded.

Donaldson passed the canteen to her, but she shook her head—"I don't need it, but you do. It's three miles yet and the trail is not easy."

Half an hour passed before his companion again stopped, holding up her hand to enjoin silence. Some one was coming toward them on the trail, low voices could be distinctly heard. Nell MacMasters shrank back into the shadow, drawing Donaldson with her.

Three men came up the path that hit the main trail at right angles, and halted within a few feet of the two who stood in the shadows.

"We missed it again, lads," said the tallest of the three, "but better luck next time. Do you, Jack, go over to your cabin and Bill here will walk part of the way to mine. We'll all be home before sun-up and at work on the morrow."

At the first word Nell MacMasters' fingers had dug themselves into Donaldson's arm. The voices had died away before either moved. Then Nell MacMasters dropped to her knees, hiding her head in her arms, her body quivering with suppressed sobs.

Very gently Donaldson put his hand on her shoulder, "This is no time for tears, Nell MacMasters, 'tis not like you to weaken when there's work to be done."

In an instant she was on her feet.

"If I am to help you now, you must tell me all you know of the man we are seeking."

"I will tell you as we walk. We must not catch up to him until he is alone."

They walked on in a silence tense with

emotion—then suddenly she spoke.

"I am not a creature of the camp, Mr. Donaldson, in spite of the way we met. I heard the commotion—I knew something was wrong, and I took the only way I could think of to gain the information I was seeking. But I must tell you how I came to this terrible place."

"Five years ago my brother owned a large interest in the mine at Deadwood. The stock was held in escrow at the bank in Denver to avoid speculation."

"My brother came East before the annual meeting four years ago, and was taken ill. His partner wrote asking that he sign a proxy empowering this partner to vote his stock. He did so. At this meeting they declared a 50 per cent assessment on all stock to cover operating expenses. My brother died before he heard this—and it was some months before I learned the truth. I came out here, and to gain the truth of the story, I let the people think what they would of me—then I met Sandy."

The bitterness of her voice faded into unconscious tenderness.

"He was the first man I met in this country that I felt I could trust. He was the gentleman always, as you have been."

"In the meantime my brother's stock had been sold to cover this assessment."

"I retained lawyers in Denver who owned some of the stock, and they endeavored to secure the books and records of the company, but in some way the mine officials found out that something was afoot, and removed all records from their office at Denver."

"It is for these records that that train has been held up—not for the payroll."

"But Sandy," asked the man.

"I am coming to that," she replied.

"Sandy struck camp shortly after I did. He was a stranger—a tenderfoot. The crowd at the saloon drugged his whiskey, took his money and carried him up the trail. It was a bitter night, and they expected the elements to render a coroner's verdict unnecessary."

"I heard them as they passed my cabin, voices carry on a cold night. One asked if the man were dead, another replied that he soon would be."

"I waited until they had gone back to the saloon—then I found Sandy. It was a quarter of a mile away and Sandy was heavy. But somehow I got him into my cabin. There was no doctor in camp, no one I could go to for aid. It was hours before I could feel a pulse. I forced black coffee down his throat, a spoonful at a time, until I roused him enough to drink it from the cup. Then I walked him around the cabin until morning, fighting off the drug."

"He was terribly sick for days, and it was a month before he was able to leave his bed—pneumonia had resulted, and it was a hard pull to save him."

"While he was convalescing I told him the story of the mine, and he vowed to help me."

"He is not a train robber, Mr. Donaldson," said Nell MacMasters, "but a gentleman in the truest sense of the word. This is the third time he has

stopped the train and searched for the records, because we had received information they were being sent into camp. What I feared has happened. Bill has been shot. Sandy has been recognized, and you have just heard from his own lips that this trip has proved a failure. That is the finish of all our hopes. He must leave the country before they arrest him, for once arrested they would convict him despite any evidence we can bring to show their perfidy."

"And what will you do?" gently inquired Donaldson.

"I shall have to leave, too, as soon as I can get my things together. I have fought hard to save my brother's reputation, for they have publicly given him the blame for engineering the assessment which wiped out the small stockholders and gave the control to the few. I have lost my own reputation. To the people here I am a camp follower, out of the ordinary—yes, but a camp follower for all that."

"But surely the decent people of the place," began Donaldson.

"The decent people," she interrupted, "are in the cemetery. There was never such a place of iniquity since the days of ancient Rome. There is no decent, honest man in the place. As for the women—the less said the better. It's the old story of the golden calf, the worship of iniquity and its attendant degradation. Sometimes I think that one strong man, with the courage of his faith, could do much to clean up this canker sore of civilization, but I have come to the conclusion that there are no such men any more. The men who are religious love ease too well. The pioneer spirit seems to have died down to a memory, but surely, somewhere, there is some one who can combat this vileness!"

All the heart aches of the long months, all the bitterness of her disappointment were in her words.

"You are right, Miss MacMasters, religion of today is not of the militant type unless it is stirred to action. But there are men in whom the spirit of the apostles still lives—men who glory in fighting powers of darkness."

"Perhaps so, but just now I most heartily sympathize with Thomas, 'When I see, then will I believe.' If you had lived in these hills as I have, if you had been forced to witness the scenes that are daily occurrences, you would understand my bitterness."

As she spoke they rounded a curve in the trail—to come face to face with Sandy.

"Sandy!" came the glad cry from Nell MacMasters.

"Aye, Sandy," was the grim response. "And what are you doing on the trail this hour of the night, and who's this man?"

Stunned by this unexpected turn of events, Nell MacMasters stood helpless; it was Donaldson who answered.

"I am the passenger who escaped when you held up the train. Bill was shot and told me to run for help. Not knowing the situation as it was, I gave the alarm at camp; then Miss MacMasters met me, found out that you had

been recognized, and we followed you here to give you warning."

Nell MacMasters' face had grown very white.

"I don't blame you for your suspicion, Sandy, but we have no time for bickering. You must leave at once, we must give up this hope that has caused so much grief.

"I can never thank you sufficiently for what you have done. And now—good bye—and God bless you!"

She turned and was gone, but Sandy followed.

"And you, Nell MacMasters, what are you going to do?"

"Go back to the world, Sandy Duncan, and try to forget."

"But if I haven't failed, if I have the papers?"

"If you had a thousand papers and do not trust me, it could mean nothing. If you can make use of them, do so."

"Nell MacMasters!" said Sandy in a hushed voice, "does my trusting you mean anything at all to you?"

"It has meant everything. It was the thing that gave me strength to go on, but now—"

But Sandy's arms were around her.

"I've trusted you, Nell MacMasters, as I've trusted no one but God. It was the sight of you at this hour of night with a strange man that made me think you didn't trust me. Can you forgive me?"

Donaldson had turned and walked down the trail, his eyes somber.

Sandy Duncan—what right had he to ask any woman to take his name?

As if in answer to his question Sandy called to him.

"Nell tells me you have been a friend, and we can trust you. I have something I must say—I cannot say it to Nell alone—but God help me, I must say it!"

He shook his head as if to free himself from a burden, clinched his hands and looked up as if calling on the heavens for help.

"Nell MacMasters, I have done you a wrong. I told you just now that I love you, and I let you tell me that you returned it. I wronged you, Nell MacMasters, because I cannot ask you to marry me."

It was Donaldson who spoke sternly, "And why not, Sandy Duncan?"

"Because I am a murderer!"

Nell MacMasters stood as one in a

trance, her eyes fixed with horror.

Again it was Donaldson who broke the silence, "When and where did you commit this murder?" Sandy obeyed the command his words implied.

"I killed my neighbor John Burns in a quarrel over some sheep. I left Scotland the same day, and I've been a wanderer since."

"But you've been sorry for it, Sandy Duncan! You've suffered—who am I to withhold my forgiveness?"

"You might forgive me, Nell MacMasters, but I can never forgive myself. I deserve whatever punishment a just God holds out for me. Here are the papers. I have looked over the records and you should have no trouble in proving your case."

"I am going back to Scotland to take the punishment that is mine. But if there is ever a thing I can do for you, you have but to ask for it."

"How do you know you killed this man," interrupted Donaldson. "Did you see him buried?"

Sandy closed his eyes as if to shut out memories.

"I struck him on the head with a piece of wood, he fell like an ox, I never realized my strength."

"Would you know this John Burns' writing?" asked Donaldson.

"Aye, that I would, we learned it from the same teacher."

"Is this writing familiar?" and Donaldson placed a letter in Sandy's hands.

Sandy stared as at a ghost.

"Sandy Duncan!" he breathed. "And in Jock's own writing. How came you by this?"

"Read it," commanded Donaldson.

But his hands trembled so that the letter dropped to the ground. Nell MacMasters picked it up.

"Read it to him," said Donaldson.

In an awed voice Nell MacMasters read the letter.

"Dear Sandy: You remember Alex Donaldson's boy that you once helped by sending him to a friend of yours who put him through college? Well, he came back to thank you for what you had done and found you had left the country, thinking you had killed me. Nothing would do the lad but I must write this letter, and he says if you're on top of the earth he knows God will

let him find you. And, Sandy, man, if you had killed me it would only be what I deserved, for it was my fault, that quarrel. And if you'll only come back, I'll let you kill me all over again.

"Yours old friend,

"Jock Burns."

Dazedly Sandy Duncan faced Nell MacMasters.

"You'll be coming home with me, Nell MacMasters?"

"Aye, Sandy, but we'll be coming back, we're needed here."

"Of course you'll come back," said Donaldson. "You're going to come back and help run the mine and give me the help I'll need with my kirk."

As they walked in silence together up the trail the words of an old hymn, like a message from above, came to Sandy's mind.

"All we like sheep have wandered

From the fold of God away.

And the Shepherd kind, is seeking

Still, for every one astray."

So it came about that Alex Donaldson chose an iniquitous camp in the Black Hills as his field of labor rather than a wealthy kirk in his native land.

He was a man whose spirit was great enough to be content to do the work of God in unknown places—like John of old—

"A voice of one crying in the wilderness, make straight the way of the Lord."

* * *

Deadwood is no longer a wide-open town. Sobriety, clean-living and morality have won their victory in this old battle ground of iniquity. The gambler and outlaw are gone, never to return. Up in the hills, lying beyond the site of the old Novak mine, is the little mountain village of Nemo, with its church from which into all of the valleys of the mountain country flows down "streams of blessing which shall gladden the city of our God."

More than the cattle king, the captain of industry, the railway manager, the home missionary has been mighty in the prosperous development of these communities. Through his faithful work the Dakotas on our great northwestern frontier today are growing more and more into the kingdom of God and His grace.

The Hendersonville, N. C., Conference

The Extension Department announces Summer Bible Conference,—this time with its focus in the South—for Hendersonville, N. C., August 10-24.

The speakers will include Dr. James M. Gray, President of the Institute, and Rev. L. W. Gosnell, Dean of the Day School. The Extension Department will furnish Dr. Guy Fitch Phelps, Rev. George E. Guille, Rev. J. A. Sutherland and Miss Virginia C. Williams. Rev.

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R. J. Bateman, D. D., and Rev. Wade C. Smith of Greensboro will add local color. The music, too, will be committed to capable leadership.

The 9 o'clock hour will care for the boys and girls in one place and the women in another; 10 o'clock will feature the exposition of one of the books of the Bible; and at 11 o'clock an address on a live topic will be given. The afternoons will remain open for recreation. The evening exercises will commence with a

song service at 7:30, followed by an inspirational address.

Further announcement is made on the inside front cover page of this issue of the magazine concerning this and the six other Summer Bible Conferences which the Institute will conduct during the vacation months of July and August. Please write to the Extension Department, 153-163 Institute Place, Chicago, Ill., for additional information.

Our Monthly Potpourri

J. H. Ralston

This department gives opportunity for bringing together many matters of real interest to the readers of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

LARGE CHURCH ACCESSIONS IN CHICAGO

Reports received from the Federated Churches in Chicago indicate that more than 50,000 new members were received into the church during the last year. The number received the year previous was about 40,000.

MAN'S EVOLUTION

"Every individual in the human race begins as a single cell, a speck of protoplasm, that divides and becomes two cells, and these two become four. Later he becomes a little tadpole, and then rises through all the stages of lower life. No single child of Adam has escaped this process."—Rev. William E. Barton, D. D., in the *Chicago Daily News*.

MARION LAWRENCE DIES

This great Sunday-school leader died May 1. He had been for many years very prominent in Sunday-school work and was for a long time general secretary of the International Sunday School Association. He was recognized far and wide as an expert in Sunday-school matters, and the words "Ask Lawrence" became almost a Sunday-school slogan.

NEBRASKA STATE SUNDAY SCHOOL ASSOCIATION

The meeting of this association this year was held at Nebraska City, May 26-28. The convention theme was "Building Together." The program was elaborate and a large part of the "convention talent" of the state was used. Rev. H. Ellis Lininger, a correspondence student, and pastor of the Congregational church at Wisner, Neb., was prominent on the program.

THE CORRESPONDENCE SCHOOL FUND EXHAUSTED

From time to time friends have sent to the Correspondence School contributions of money to be used in very special cases where there is promise of securing unusual results or where there is no chance of the inquirer being able to pay the fee. A young man of Austria who is preparing to go as a missionary to Russia, was recently granted an enrollment as he had no income beyond the scantiest provision for his living.

FORTY TESTAMENTS NEEDED

Mrs. B. F. Wiens, of Shanghang, China, writes of a class of young men who are students at her mission station whom she wishes to teach the Bible in English. Some of these young men are already

Christians and others are seekers after the truth, but she has no way of providing Testaments for them. Cheap Testaments will be welcomed, and a few dollars will be sufficient to meet the case. The Moody Bible Institute will be glad to act in this connection.

PRAYER FOR REVIVAL

A six hour service of prayer was held in the Emma Dryer Room of the Moody Bible Institute Auditorium, April 28. Rev. Orson R. Palmer, Rev. Norman J. Smith and Rev. H. L. Hellyer were among those who briefly spoke. Almost the entire time of the service was given to prayer, and continual supplication went up for the Jews, for the preservation of truth in the churches, and for a revival of genuine religion all over the world.

KENTUCKY REQUIRES BIBLE READING IN THE PUBLIC SCHOOLS

The Rash bill providing for the daily reading of the Bible in common schools of Kentucky was signed, March 21, by Governor Fields.

The measure passed the Senate 31 to 1, and the House 77 to 11.

The Bible must be read in every classroom every day "in the presence of the pupils" under the act. Revocation of teachers' certificates is provided for failure to comply with the law.—*Associate Press Dispatch*.

SCIENCE NOT SUFFICIENT

A revitalization of religion is due. The sway of materialism, splendid as it has been, has held long enough for the inevitable swing to other things. For so the world moves.

Speaking with high authority for science—or human knowledge—Sir Oliver Lodge tells us all that science is not sufficient. He yields back the scepter to the old faith that has lived ever since the Spirit first moved upon the face of the waters. The abdication is a profound and touching prophecy of what the fresh-coming years next hold in store for humanity's advance.—*Selected*.

BOURGAS EVANGELICAL CHURCH

An appeal is made by the pastor of this church, Rev. K. J. Pachjeff, and his trustees, for money to assist them in the erection of an evangelical church in the growing city of Bourgas, 125 miles north of Constantinople, on the shores of the Black Sea. This appeal is endorsed by the A. B. C. F. M., and contributions may be sent to the treas-

urer of that Board, Frederick A. Gaskins, 14 Beacon St., Boston, Mass. The sum of \$8,000 is needed, and the people of that congregation cannot provide more than \$2,000. The congregation has been in existence since 1898, and with a new building there is promise of great advance.

THE BIBLE

It is noteworthy, says a well known writer, that the greatest fictionists, essayists, playwrights and artists have found their inspiration in the Bible. Today it stands unchallenged as a model of literature and a mine of human experience. The book of Ruth holds the germ which Edgar Allan Poe developed into the modern short story. From the tales of the Old Testament have been taken the plots and the themes of innumerable novels. The person who discards the Bible for fiction is, in most cases, receiving in diluted form the Book from which he turned away. And for his lack of appreciation he is condemned to labor through three hundred pages for what originally was contained in a single verse.—*Evangelical Herald*.

HOWARD UNIVERSITY EXTENSION COURSES

The school of religion of Howard University, Washington, D. C., has launched a campaign to raise \$500,000, whereby to increase its scope of service. Additional courses in residence are to be offered and an extension department will be developed for the help of non-resident students. There are today about 4,800-000 colored communicants in the Christian churches of America. About 1,600 new Negro preachers are required every year. At present not more than one hundred of these have attended a divinity school. The rest must be recruited from the laity. The ratio of illiteracy among Negroes has been reduced from 70 to 22.9 per cent in the last forty years.—*Selected*.

TENTH ANNUAL CONFERENCE OF THE HEBREW CHRISTIAN ALLIANCE OF AMERICA

This conference was held this year in Chicago, May 19-23, at the North Shore Congregational Church, mornings and afternoons. Meetings in the evening were held at the Ravenswood Congregational Church, the Chicago Gospel Tabernacle, and the Moody Bible Institute Auditorium.

There were a goodly number of Hebrew Christian brethren present, though some could not come on account of the denominational assemblies, meeting at the same time, which demanded their presence. The business meetings were marked with a high spirit of self-denial and devotion. Those present, only about twenty of them were in any way in a position to give, pledged themselves for over \$1,200. The Alliance, as a body, reaffirmed its decision to keep true to the pledge for the Moody Bible Institute in support of the chair of Jewish Missions, and to consider it their foremost obligation.

Moody Bible Institute Monthly

Rev. Max I. Reich and Rev. Joseph R. Lewek were re-elected president and secretary, respectively, for the coming year. Among other things, the proposal for establishing a "retreat" for study and devotion for Jewish missionaries was discussed. The matter is now in the hands of a competent committee.

The messages and testimonies by the president and the other speakers were soul-stirring and the Lord's presence was manifestly felt. The Alliance would express its heartfelt thanks to all those friends of Israel who opened their homes to the delegates during the days of the conference, and also to those who provided for and served at its fellowship meals in the various churches.

A Delegate.

CIVILIZATION'S ONLY HOPE

Surely the future looks black enough, yet it holds a hope—the only hope, the only one that can save us, and that hope is the Christian religion. Democracy is but a side issue, the paramount issue underlying the issue of democracy is the religion of Christ and Him crucified, the bed rock of civilization, the source and resource of all that is worth having in the world, that gives promise in the world to come; not as an abstraction, not as a medley of sects and factions, but as a mighty force and principle of being. The Word of God delivered by the lowly Nazarene upon the hill sides of Judea, sanctified by the cross of Calvary, has survived every assault. —Henry Waterson, in the *Louisville Courier Journal*.

WOMEN IN THE UNITED STATES

Women earning money in the United States last year numbered 8,549,511, and turned over to the government \$1,264,955,727 in income tax.

Professional—22 fields of activity.....	1,016,498
Public Service—6 fields of activity.....	21,794
Clerical Occupations—9 fields of activity.....	1,426,116
Agriculture, Forestry and Animal Husbandry.....	1,084,128
Minerals.....	2,864
Transportation.....	213,054
Trade—6 fields of activity.....	667,792
Domestic and Personal Service.....	2,186,924
Manufacturing and Mechanical Industries—18 fields of activity.....	1,930,341

LEADING HIGHER CRITIC COMES BACK

In a recent address delivered at Columbus, O., by Sir George Adam Smith, he publicly acknowledged his departure from the Bible through higher criticism, and that he has now renounced its false position and accepted the Bible views. He said among other things:

"I have come back to the faith of my covenanting forefathers, to the gospel of salvation by grace, to the God who died for me on Calvary's cross."

We are glad to scatter this fact, but what about those he led away with him

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in his error? He came back but we had better stay by God's safe way and avoid the sorrow of misleading souls who may never come back.

Another noted critic who came back to the old gospel gave an address at Toronto, Ont., in which he said: "Yesterday I received a telegram that my college chum died who forsook the ministry for a career in law, because I sowed doubts in his life. Last night was the darkest night in my life. I led him astray, but I was never able to lead him back. Now it is too late." Sad! Sad!!—*Christian Monitor*.

FAITH HEALING GONE MAD

Edward Winterborne, pastor of the Faith Tabernacle of Lebanon, Pa., is leader of the most curious and obstinate flock. Diphtheria is ravaging his congregation. Seven have died. Fifty others are seriously ill. And yet a Mrs. Roth, whose husband and two children died last week, announced with infinite faith: "I would rather have my children and myself dead and on our way to heaven than to be saved by medicine and go to hell!" In response to an edict of the Faith Tabernacle, the entire sect has refused the services of local physicians; medical science is barred from the homes of all its members.

The local health authorities have quarantined both the tabernacle itself (a \$60,000 brick structure), and the homes of nine families. Legal action has been started on the count that they disobeyed the State law in not having their children vaccinated before school age. Alderman Miller: "I am sorry that I can merely hold Winterborne for court on the State charge. . . . I consider his action in advising the people against the calling of physicians as nothing short of murder."—*From Time*.

(The periodical *Time* is a weekly paper published in New York—a very brief review of weekly happenings, on the order of the *Literary Digest*. This is the second year of its publication.)

SHERWOOD EDDY BELITTLES THE BIBLE

Too long has the Bible been set up as a text-book of law, science and everything else, and Christians have paid a bitter price for trying to keep it as such, declared Sherwood Eddy, April 10, to three thousand state university students and others meeting at St. Paul M. E. Church.

"There has been a conspiracy of silence," he declared. "If you try to make that book infallible in all matters, the world is doomed. I won't have thousands of young people lose their faith because it is demanded that they accept some antiquated dogma derived from it." * * * *

Mr. Eddy asserted that he has just five fundamentals of religion that can not be shaken. These are that there is an inspired Word of God, that there is a living Christ giving eternal life, that the spirit of sacrifice and love are essentials, and that there is a mode of life made known by Jesus.

Such controversial matters as the virgin birth, blood atonement, bodily resurrection can well be dispensed with. They may be believed in or discredited individually, and no difference made.

"Let us believe," said the speaker, "in the great essentials."—*Lincoln Star* (Neb.).

DR. ROBERT SPEER'S BELIEFS

The writer of this paper accepts the whole of Christianity as set forth in the New Testament. He believes unqualifiedly every article of the Apostles' Creed. No language is adequate to state his conception of Christ. He believes that He is more and greater than any words can ever express, "the Word made flesh," God incarnate, reconciling the world to Himself, the only Saviour, our Lord and our God. He believes in the truthfulness of the record of Christ's

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life, including His miracles, and rejoices with great joy in the miracle of the virgin birth and of the real resurrection of Christ and of His future, personal advent. He believes that it is God alone who through Christ saves men, not by their characters, nor by any works of righteousness which they can do, but by His own grace through the death and life of His dear Son. As to the Bible, he accepts the doctrine of the Westminster Confession and regards its authority as supreme, not in faith only but also in the practice, conduct and relations of men. I am afraid this may seem to many very antiquated and unmodern, and the writer must be prepared to accept whatever limitations of value in the modern mind such views set upon his judgment as to the doctrinal limits of tolerance and the doctrinal basis of co-operation.—Robert E. Speer, in the *International Review of Missions*.

THEODORE ROOSEVELT'S NINE REASONS FOR GOING TO CHURCH

1. In this mutual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year—therefore on Sundays go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of

cold fact the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his works.

Where is your church letter?—Selected.

FLOODS OF BIBLES *

For the second time in the history of the American Bible Society the issues have exceeded seven million copies in one year. The total, as reported by the Board of Managers at the 108th annual meeting, May 8, is 7,101,289 volumes, an increase of 2,538,222 over the 4,536,067 sent out the preceding year.

From the Bible House at Astor Place, New York, 3,856,100 volumes were issued, 934,361 having been sent out for use in foreign lands, 2,901,937 being issued for use in the United States, and 18,334 for use in the island possessions of the United States. The total issued in foreign lands was 3,245,090 volumes.

The nine established home agencies of the Society, each and all, report a de-

cided increase in circulation. The agency secretary in his area directs the work under the supervision and direction of the home office in the Bible House. Each secretary reports an ever-increasing demand for the Scriptures, always far in excess of his ability to supply with the appropriation at hand.

The tragedy of Bible circulation last year was in connection with the great earthquake in Japan in September. The offices of the American Bible Society in Tokyo were destroyed, and the Fukium Printing Company in Yokohama was also destroyed, the manager and his son, with many of the employees, losing their lives. In the building of this printing company were copy of plates of the versions of the Scripture in use in Japan, China, Siam and the Philippines. However, for the year the circulation of Scriptures in Japan were 343,588 copies, or an increase of 100,000 over 1922. The greatest hardship was suffered by the Philippines, but already work has begun in Manila on a printing of 23,000 Bibles in seven Philippine dialects. In China there was an increase of over a million Bibles sent out over the preceding year.

PAPINI'S LIFE OF CHRIST

The *Watchman-Examiner* has never been able to work up much enthusiasm over Papini and his *Life of Christ*. We have distrusted the man from the first and have seen little that is new in his now popular book. As a matter of fact he is a bitter and unrelenting foe of Protestantism. He has been something of an atheist, but from his *Life of Christ* many counted him a convert to Christianity. The book was so amended in its translations as to make it acceptable to Protestants, and America "fell" for it. But our eyes are being gradually opened. He has now published in Italian the first part of a *Dictionary of a Savage*. Here is a paragraph from this dictionary, correctly translated from the Italian by Winfred Garrison for *The Christian Century*: "We protest, and we protest with greater vigor than all the other protests, against those Protestants of whatever congregation, sect or stall, who come into Italy to snatch away the poor ignorant Catholics from the mediaeval tyranny, as they say, of the bishop of Rome. We protest against the apostles of disunion and disobedience of whatever tribe they may be—the hemorrhoids of Luther, the scabs of Calvin, the claws of Huss, the spittle of Zwingli, the blisters of Socinus, the blotches of Wesley, the corns of Fox, the catarrh of Spencer, the chilblains of Jansen, the crusts of Arius. Leave to the Italians their poverty; it is the widow of their honored Saint Francis. Leave them their ignorance; it is the same as that of Saint Peter, and the same as that recommended by the *Imitation of Christ* and by the *Fool of Christ*, Jacopone. . . . Leave us under the tyranny of Christ, the tyranny of a father, and we infinitely prefer it to the tyranny of pastors, of quacks (or Quakers), of

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consistories, and of books. We mediaevalists still hold to the bull *Unam Sanctum*, which says: 'We declare and pronounce that it is absolutely necessary to salvation for every human creature to be subject to the Roman pontiff.'—*The Watchman-Examiner*.

MAKING FUTURE WARS IMPRACTICABLE

Military science bids fair to achieve what sincere pacifists have long been seeking by different methods—the elimination of future wars of classes, races or nations through the use of weapons whose superhuman power can only be guessed at in their present stage of development.

Not so long ago the attention of American military observers was directed toward the work of several German inventors whose electrical devices, it was claimed, could halt automobiles or bring down airplanes at will. The report came back that at least one of the inventions showed great promise, although somewhat rudimentary at present.

The next stage in this newer use of electricity in war came in the announcement that Grindem Matthews, an English expert, had invented a radio ray which will be used to guard London. Through it, it is claimed, no hostile invaders can pass.

Now the French announce that they have a "demon ray" which was discovered accidentally in 1918. Apparatus for launching the death-dealing rays was being installed for use against the Germans when the armistice was declared.

One of the interesting features of these inventions is that a relatively few men can thus render impotent the most lavish equipment of cannon and other war material which money can buy, and the best trained army which an enemy nation can assemble. If the death-dealing rays fulfill the claims of their respective inventors, great armies will become unpopular and with their passing will go most of the profits of war.

If our Socialist friends have been right in their reasoning, one of the greatest factors for future wars will thus be removed. But that will not be the greatest argument for peace, after all, in the new era of scientific warfare.

The so-called human race will be forced to settle its international and interclass disputes peacefully. There will be no other way if it wishes to preserve its existence amid weapons so terrible.

—*The Chicago Evening Post*.

WITHOUT RELIGION

From an after-dinner speech by James Russell Lowell, following an address of a noted infidel:

"I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feeling and religious conviction, so that, whatever it may be safe for us to think, for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been

given to our character, I do not know what would become of the less favored classes of mankind if they undertook to play the same game.

"Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin—the bulk of which was simply what all Christians believe—it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any other form of polite and polished skepticism which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in society and educated in schools, the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed, and persuade men to live without God and leave them to die without hope.

"The worst kind of religion is no religion at all, and these men living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French revolution.

"When the microscopic search of skepticism, which has haunted the heavens and sounded the seas to disprove the existence of a creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and then ventilate their views. But so long as these very men are dependent upon the religion they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its Saviour, who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."



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Young People's Society Topics

John C. Page

July 13 Abolish War: Why? How? Isaiah 2:1-4

Our Bible lesson gives the hope and promise of a warless world. This promise is associated with a time designated as "the last days," or "the latter days." To the Jewish people this phrase meant the days of Messiah, the time of Israel's future glory. This glory will be preceded by a series of purifying judgments through which the nation will be prepared to receive its rightful king, the Prince of Peace. Then the promise of a warless world such as our text contains, will be realized. Isaiah 11 and 12 present the clearest word picture of the renewed earth.

This hope permeates the Old Testament. It is carried forward into the New Testament without modification or change. When the angel announced the birth of Christ, he said, "He shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32, 33). Our Lord never opposed or discouraged this expectation in which His own disciples shared. He did, however, correct their thought concerning the time of its realization. When Peter asked the question concerning their reward for having left all and followed Him, the Master replied, "In the regeneration when the Son of Man shall sit on the throne of his glory," then the reward should come (see Matthew 19:28). That little phrase, "the regeneration," supplies the key to the situation. The advocates of pacifism are seeking for a reconstruction without regeneration. This cannot be; for no one can bring a clean thing out of an unclean thing. Every social and political scheme sooner or later strikes this rock and goes to pieces. Regeneration is basic to any reconstructive process if that process is to produce a permanent result. The kingdom of God is a permanent state. John 3:3 still reads, "Unless a man be born again, he cannot see the kingdom of God." All the great reconstructive movements of our own time which have ignored this basic requirement of the new birth have gone to pieces and are merely a memory—some of them, such as the Interchurch World Movement, a very painful memory—yet the professing church goes on forgetful of our Lord's own words, "Every plant my heavenly Father hath not planted, shall be rooted up."

The Word of God stands and its promises of a warless world will be realized "according to the Scriptures."

July 20 Being a Good Neighbor Luke 10:30-37

The remaining verses of the chapter

should be read together with those suggested for the Scripture lesson. Our Lord always maintained a proper balance between what we sometimes call the practical and the spiritual. The story of the Good Samaritan emphasizes the need of the practical application of religion, or spirituality, to present human need. Both the priest and the Levite ignored this. They were so engrossed with religious ritual and Temple observances as to pass by a needy man with a mere glance. Of course, they had not the right kind of religion, the saving grace of God in the heart, which makes one kind and sympathetic towards others. There is a religious profession without the possession of that which constitutes true religion. The Samaritan had no garb or mark to distinguish him as belonging to any religious profession, but he had a heart of love, and where love is, God is. There are many outside the sphere of religious profession who are truly the children of God with hearts that God has opened, through the truth, to receive His saving grace. The Samaritans had already received Christ and many had savingly believed on Him. See John 4:41, 42.

The remaining part of the chapter places the emphasis on the spiritual aspect of life, that which lies behind the practical and gives quality and effectiveness to it. A certain woman named Martha was greatly burdened by the many things that entered into the daily round of life. Her sister Mary knew the secret place of strength. "She sat at Jesus' feet and heard his words." For this, Martha blamed her, but Jesus commended her, saying, "One thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

In order to be a good neighbor in the Christian sense of the word, we must learn from Mary, as well as from the Good Samaritan. Strength is needed to carry out the good intentions that are formed. To be a good neighbor involves not merely the doing of nice things to nice people, but an attitude of good will and Christian love at all times and to all people. This calls for constant renewing at the secret place of prayer.

"Take time to be holy,
Speak oft with thy Lord;
Abide in Him always,
And feed on His word.
Make friends of God's children;
Help those that are weak;
Forgetting in nothing
His blessing to seek."

July 27 Zeal: Getting It; Guarding It Isaiah 6:7-9; John 2:17; Revelation 3:14-16

Zeal has been defined as enthusiastic devotion to a person or a cause. For Christ and the church our enthusiastic

devotion must be intelligently directed. Sustained zeal is usually the product of deep convictions. To be intelligent, these convictions must be the result of truth—the truth concerning God and His saving grace in Christ. The facts of the gospel are of such a nature as to produce joy, hope, and enthusiasm. The things that limit and bind, such as superstition, unholy fear, misconception, and prejudice, are all overcome by the power of the truth as it is in Christ Jesus. The realization of this truth in experience creates an enthusiastic devotion, or zeal, for Christ and His church. This is deepened and intensified by the cultivation of fellowship through Bible study, prayer, and the provided means of grace.

The loss of zeal, or enthusiasm, is a serious matter. It is an indication of spiritual weakness. Any such loss calls for the admonition that Paul gave to his spiritual son Timothy when he wrote the words, "Stir up the gift that is in thee." This means that we are to stir it up into a flame, thereby overcoming the condition of coldness and apathy. Against this condition, the last part of our Scripture reading warns us. According to Revelation 3:14-16, this condition of lukewarmness is offensive to our divine Lord.

Our zeal should be guarded by spiritual intelligence. Not everything that is called church work or charity merits our time and strength. As men are careful concerning their financial investments, so must the Christian be careful in the investment of his time and talents

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Choice has to be made frequently between the good and the best. There is nothing better or bigger for a Christian than to adjust his life to the will of God (Rom. 12:1-2) and the work of Christ as expressed in the words of Acts 1:18, "Ye shall be witnesses unto me." A life keyed to these things will need all the enthusiasm, or zeal, it can possibly get, and will find in the doing of these things safeguard against loss.

August 3

In His Steps (8)

How Jesus Treated His Enemies
Luke 23:24; Matthew 5:43-48

To utter words in the form of prayer is one thing; to pray is another matter. Jesus prayed for His enemies and He commanded His disciples to do the same. None but disciples can do this. The love of God must be shed abroad in the heart before one can really pray for enemies. In this connection, it should be observed that the precepts and directions of the Sermon on the Mount from which the Scripture reading is taken, is addressed to our Lord's disciples. See Matthew 5:12. Others were probably near or gathered around, but the words spoken by the Master were primarily intended for His own believing people. He addresses them in the words, "Love your enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you." Why this new and humanly impossible command? "That ye may be the children of your Father which is in heaven." A child inherits the father's nature and copies his actions. The standard of conduct for the children of God is not the old law of Moses but the new law of love—the love which the Father Himself observes—for "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." "Be ye perfect in this love," says the great Teacher, "even as your Father which is in heaven is perfect."

This is the life our Lord Himself exhibited—the life of love. He treated His enemies with kindly consideration, seeking to show them the error of their ways. (See Matthew 22:15-46.) He exposed their sins and sophistries with the hope of helping them to see the truth, and when this failed and they had Him in their power, He prayed for their forgiveness. In the words of 1 Peter 1:23, "When he was reviled, he reviled not again; when he suffered, he threatened not." In these matters the apostle bids us to follow in His steps.

In order to be like our Lord in this matter, we must have His life imparted to us. Such a standard of conduct is beyond our fallen human nature. "Ye must be born again" and know in experience the significance of the apostle's words,

"Christ liveth in me, and the life that I now live in the flesh, I live by the faith in the Son of God, who loved me and gave himself for me."

Logically and chronologically, the third chapter of John with its message of the new birth, precedes the Sermon on the Mount with its standard of conduct, in that sermon our Lord gave the pattern of that life which should be the product of His redemptive work.

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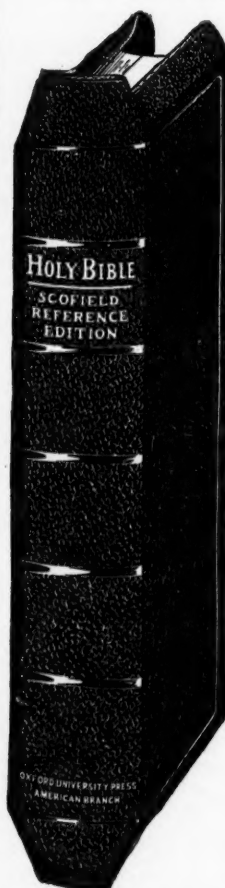
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J. H. T., Wilmington, N. C.

Questions: Who was Melchizedek? Where did he come from? What became of him?

Answers: The very singularity of this man's genealogy was seized upon to make him a type of the priesthood of Christ. Melchizedek was king of Salem (Jerusalem), and a priest of God Most High. The very fact that his history, as given, is without beginning or ending makes him a fit type of the eternal priesthood of Christ, the King-Priest. See Hebrews 7.

THE APOSTOLIC FAITH MISSION

G. M., Washington, D. C.

Question: What is your opinion of the teachings of The Apostolic Faith Mission whose headquarters are in Portland, Ore.?

Answer: Some of their statements of doctrine are unscriptural. For example, we do not believe that speaking with tongues is the required proof of having received the baptism of the Holy Spirit; nor that the atonement of Christ has destroyed sickness and disease; nor that discerning the Lord's body in the Lord's Supper brings healing to the body; nor that feet washing is a Christian ordinance; nor that sanctification means sinless perfection.

TURNING WATER INTO WINE

M. G. A., Kansas City, Kan.

Question: Why did Jesus turn water into wine at the wedding feast in Cana of Galilee?

Answer: Upon its surface the miracle was a kindly act to provide what was then regarded as a need. It would have been regarded as showing lack of hospitality for the host at a wedding feast not to have provided sufficient wine for all his guests. The question of prohibition or anti-prohibition was not in any sense an issue. But this miracle was not merely to meet an emergency, so much as to reveal the miracle-worker Himself. The purpose of the miracle was to manifest His divine glory (v. 11).

THE END OF THE AGE

N. M. H., Reed City, Mich.

H. E. P., Boissvain, Man., Can.

Question: Is the booklet by W. R. Young, *How Long to the End?* safe and sound, or not?

Answer: Through a misunderstanding this booklet found its way into our advertising columns, with the result that a number of our readers are asking our opinion about it. This book sets forth the views of the "Futurists" in their

interpretation of prophecy. While it is well for teachers of the Word to be familiar with these views, we cannot give our endorsement to any book that dogmatically sets dates for the ending of this present Age, which is just what this booklet does. We will not continue to advertise it.

PAUL'S THORN IN THE FLESH

R. B., Cleveland, O.

Questions: (1) What was Paul's thorn in the flesh? (2) Are demons returned souls of the wicked dead? (3) Should a Christian be free to quit a job even though not led to do so by the Holy Spirit? (4) Does God give visions in these times? (5) Do people today actually see spirits?

Answers: (1) There are two principal hypotheses: First, that the thorn was some sensual passion; or, second, that it was some acute physical infirmity of the body. The latter appears to be the more reasonable explanation. (2) No; demons are evil spirits. (3) Best always to follow the guidance of the Holy Spirit. (4) Possibly, but we are to depend rather upon the revelations given in His written Word. (5) We think not.

THE NATIONAL BIBLE INSTITUTION

G. D. L., Streator, Ill.

Question: Who and what are these people?

Answer: We have no complete statement of the teachings of this sect, whose headquarters are at Oregon, Ill. But judging from the leading article in the February twelfth issue of their publication, *The Restitution Herald*, they are Unitarians in their essential doctrine. This article states that Christ was a created being, and that He was not pre-existent. He began to be when He was born of Mary, hence He was a mere man. No matter what form Unitarianism takes it robs Christ of His deity, and destroys the value of His atonement for sin upon the cross. Hence the way of salvation, according to this sect, is repentance, immersion, and a holy life. This is salvation by our own good works, instead of by Christ.

ARTHUR BRISBANE'S FAITH

W. W. W., Shreveport, La.

"We do not know to what church or faith Mr. Arthur Brisbane belongs, but we agree with you that the paragraph to which you call our attention needs explanation at least. When he says that some churches have given up belief in the Devil and miracles, and that others have given up even the idea that our Lord was anything more than a mere

man, he is stating facts, because Modernism, as it is called, has given up all those things. But when he adds that religion is like the shell of a locust, from which the locust has gone, everything depends upon the kind of religion he means. It may be true of Modernism, but it is not true of evangelical faith, which is just what it always was. They who stand on that platform still believe the Bible to be the inspired Word of God, and hence still believe in miracles and in the absolute deity of Christ." J. M. G.

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THE WORK OF THE ANTICHRIST

H. E. M., Sidney, Mont.

Questions: (1) Please explain Daniel 7:25; Revelation 13, and Revelation 19:20? (2) Is the Catholic church or Sunday worship the mark of the Beast? (3) Why was the seventh day changed to the first as a day of worship? (4) Does the observance of the first day make void the law? (5) What is the weight of the talent in Revelation 16:21?

Answers: (1) Daniel 7:25 describes the blasphemy of the Antichrist, his persecution of the saints for a limited period, and his own disregard of law. Revelation 13 is a further portrayal of the career of the Antichrist, together with his associate, the false prophet. Revelation 19:20 records their final doom. (2) We think not. (3) No such formal change was ever made, but Sunday gradually became the day for Christian worship in commemoration of the resurrection of our Lord. (4) No connection between the two. (5) Various given. "About 114 pounds, avoirdupois."

THE LORD'S PRAYER

J. H. C., Cashmere, Wash.

"You should be patient with your pastor who uses the petition, 'Lead us not into temptation,' since it is the rendering of those words of our Lord generally accepted by the church in all the centuries. There is a sense in which God sometimes leads us into temptation, not to increase our liability to do evil, but to test our faith in Him. Witness for example His testing of Abraham in the case of Isaac, and His testing of His only begotten Son at the hands of Satan in the wilderness. However, the meaning of the phrase is qualified or explained by the phrase which follows it: 'But deliver us from evil,' or the 'Evil One,' as the Revised Version puts it. Therefore, the meaning seems to be that we ask God not to suffer us to be overcome by the testings sometimes permitted at the hands of Satan. For a good illustration of this see Luke 22:31, 32, where Satan was permitted to sift Peter as wheat, and yet because of Christ's intercession for him, his faith would not fail." J. M. G.

FEET WASHING

E. E. R., Philadelphia, Pa.

Question: Why is not feet washing a Christian ordinance, the same as baptism and the Lord's Supper?

Answer: The incident recorded in John 13 is allegorical. Peter knew all about feet washing, but the import of what Jesus was doing was hidden from him. But Christ said that he would "know hereafter." Paul speaks of the church being sanctified and cleansed "with the washing of water by the Word" (Eph. 5:26). Christ said to Peter, "He that is bathed need not save to wash his feet, but is clean every whit." Regeneration is the bathing. We do not need to be bathed over again spiritually, but sometimes we need to have our ways cleansed, for we get our feet defiled. Washing of the feet symbolizes the

cleansing of our ways. No literal water can do this. They must be washed by the water of the Word, by judging ourselves and others by the Word. Even the Psalmist of old knew this truth: "Wherewithal shall a young man cleanse his ways? By taking heed thereto according to thy word."

THE DAVIDIC LINE

B. F. E., Harrisburg, Pa.

C. J. L., Barnesboro, Pa.

Question: Since Jesus was not descended from Josiah, through the flesh, even according to Joseph's ancestry, how then was it necessary for the life of Josiah to be preserved in order that Christ might be descended from the line of David? Or, was the "unbroken line" to come through Mary, as Luke records which leaves out Josiah?

Answer: It is true, according to Luke, that Jesus was descended directly from David through Nathan, the second surviving son of Bathsheba. But according to Jewish reckoning it also is true that Jesus may be reckoned as the lineal descendant of David through the royal genealogy, as given in Matthew. The objection that Jechoniah was only the grandson instead of the son of Josiah is met by the fact that this would not do away with the Davidic ancestry of Jesus through Solomon. The claim that the line of Josiah ended with Jechoniah (Jer. 22:28-30) has no foundation, since that is not a statement that Jechoniah had no offspring. The record says, "Write ye this man childless." This was on account of his sins; but that he had children is the plain inference of the remainder of verse 30. Besides Matthew 1:12 clearly decides this matter.

BRIEF MENTION

M. I. H., Tucson, Ari.

Christ's final commission, given in Matthew 28:19, most emphatically applies to us.

R. N. L., Chicago, Ill.

In reply to questions in regard to bodily healing, we recommend for your reading, *Modern Religio-Healing*, by C. E. Putnam. See also a forthcoming editorial in the August issue of the MONTHLY.

J. M. S., Youngstown, O.

We know of no verse in the Bible which says the seasons shall be known only by the falling of the leaves.

C. S., Wellman, Ia.

We cannot pledge our columns to the support of a particular association, but we shall endeavor to answer questions of a "practical and perplexing" nature.

C. S. G., Lambert, Mont.

While we do not know the day nor the hour of the Lord's return for His church, it is not impossible that the Jews may know beforehand the exact time of His coming to the earth in final judgment. This would be in keeping with the definiteness of the revelations made to Noah concerning the Flood.

W. S. S., Kansas City, Mo.

Concerning the value of the *Goodspeed New Testament*, your question is answered upon page 366 of the March issue. We do not regard it as possessing any special merit but much demerit—not in any way equal to the American Revised Version.

C. M. L., Lucerne, Ind.

The person you name may be able to repeat much Scripture from memory, as reported, but if he denies that we have no definite teaching concerning the millennium and the second coming of Christ, he clearly has not studied his Bible upon these two subjects.

A. E., Charlevoix, Mich.

During the millennium we shall live and reign with Christ over the earth. We may even spend part of our time upon it. The exact relationship of Christians to the earth during that period is not clearly revealed.

C. H. B., Colon, Neb.

(1) We are not familiar with the chronology in the *Bagster Bible*, but presume it is as authoritative as any. No Bible chronology is inspired. (2) David was born in Bethlehem. Saul's birthplace is not stated. Perhaps Gibeah (1 Sam. 10:26). He reigned forty years.

G. M., Buffalo, N. Y.

(1) The change from prolonged ages of the antediluvian to the standard span of seventy years came about very gradually. (2) The law of the tithe does not belong to the present dispensation, but true Christians will surely not fall short of it. (3) The great Chicago fire occurred October 8-10, 1871, and the Iroquois Theater was burned December 30, 1903.

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P. B. Fitzwater

July 13

The Boyhood of Jesus Luke 2:40-52

Golden Text:—"And Jesus increased in wisdom and stature, and in favor with God and man."—Luke 2:52.

I. Jesus Growing (v. 40).

While Jesus Christ was God, yet His deity did not interfere with His development as a human being. The processes of His physical, mental and spiritual growth were the same as those of any normal human being.

1. "Grew and Waxed Strong." It was necessary for His body to develop. His brain, nerves and muscles must not only attain unto their proper size but must come to act together, become correlated.

2. "Filled with Wisdom." His training was largely in the hands of His mother. She was a Bible woman as evinced by her song of praise when it was announced to her that God's favor was to come upon her. She was, therefore, a suitable teacher. She, no doubt, taught him to commit Bible verses to memory and taught him the great stories of the Old Testament from the creation through the patriarchs and prophets. It would seem that it was the custom among the Jews that at the age of six years he was sent to the synagogue school, where the Old Testament was the text-book with comments by the rabbis.

3. "And the Grace of God Was upon Him." By the grace of God doubtless is meant God's loving favor and tender care. Because of this grace upon Him we may be sure that as a boy He was a model for His associates in and around Nazareth.

II. Jesus Tarrying Behind at Jerusalem (vv. 41-43).

At the age of twelve years the Jewish child took his place as a worshiper in the Temple. He was then considered "a child of the law." Being conscious of His mission, when His mother and Joseph were returning from attendance at the Passover, Jesus tarried behind in the Temple and inquired into the meaning of the ordinances of God's house. He had an alert, eager mind which inquired after truth, especially the truth concerning His Father's house. His heart yearned for His Father.

III. Jesus Found in the Temple (vv. 44-47).

When His mother and Joseph had gone some distance on their return journey they perceived that Jesus was not with them and sought for Him among their kinsfolk and acquaintances. Not finding Him there, they returned to Jerusalem where they found Him in the Temple.

1. He Was Sitting (v. 46). This shows that He was no passing visitor or sight-seer. He was perfectly at home in His Father's house.

2. He Was Hearing the Teachers of

God's Word (v. 46). This shows that He was eager to learn God's will.

3. He Asked Questions (v. 46). His growing mind was inquisitive. It more than received what was taught. It inquired after truth.

4. He Answered Questions (v. 47). His answers showed great wisdom such as to astonish those who heard Him, yet we should not surmise that He was consciously displaying His wisdom. It was not an exhibition of His divine wisdom, but the expression of the workings of a perfect human mind suffused by the Holy Spirit.

IV. Mary's Complaint (vv. 48-50).

She remonstrated with Him for His behaviour. To this He replied in a dignified, yet tender, manner. He made no apology, showing that He was more than the son of Mary. God was His Father. Though Mary did not understand these things, as a wise mother she kept them in her heart.

V. Jesus' Obedience (v. 51).

Though He was fully conscious of His divine being and mission He lived a life of filial obedience, thus teaching us that obedience to parents is pleasing to God and a duty which will be discharged faithfully by those who have the Spirit of Christ.

VI. Jesus' Development (v. 52).

1. Mental. He increased in wisdom. Although the divine nature was united with the human, the human was left free to develop as a normal human mind.

2. Physical. He increased in stature. This shows that His body developed according to the laws of a normal human.

3. Spiritual. He increased in favor with God and man. As His mind increased, and His apprehension of God became more full, the divine Being could more fully express Himself through Him and, as the perfect life was lived, men could recognize in Him superior qualities and therefore their hearts would open to Him.

July 20

The Baptism of Jesus Mark 1:1-11

Golden Text:—"Thou art my beloved Son, in whom I am well pleased."—Mark 1:11.

In order to appreciate the lesson for today one should have an understanding of the purpose of the Gospel according to Mark. In the Old Testament is set forth an august portrait of Jesus Christ who is the Branch, the King (Jer. 23:5); the Branch, the Servant (Zech. 3:8); the Branch, the Man (Zech. 6:12); the Branch of Jehovah (Isa. 4:2). The four-fold account of the Gospels placed along side of these predictions fits exactly. Matthew exhibits Him as the Promised King, Mark as the Servant of Jehovah, Luke as the Man-Redeemer and John as the Son of God. The theme of Mark is the gospel of Jehovah's Servant (1:1)

The key verse is 7:10:45, and the key words are "straightway," "forthwith," "immediately." These all come from the same Greek word which occurs forty-two times in this book, more frequently than in all the other books of the New Testament. The picture of the divine Spirit energetically doing the Father's work is most beautiful, for the girded One is as beautiful as the arrayed One.

I. Who the Servant Is (v. 1).

"Jesus Christ, the Son of God." Jesus means Saviour, Christ means Anointed. This Servant who so fully and completely obeys God's will is none other than God's Son.

II. The Servant's Forerunner (vv. 2-8).

1. Who He Was (vv. 2, 3). He was John the Baptist. His mission was to prepare the way for God's Servant. He was prophesied concerning more than five hundred years before he came (Isa. 40:3). He declares himself to be but a voice sounding forth the will and purpose of God.

2. His Message (vv. 3-8).

(1) "Prepare the way of the Lord" (v. 3). This meant to remove from their hearts everything which hinders the incoming of the Lord, to break down

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the high places of pride and to straighten out the crooked places, not only to confess their sins, but to give substantial evidence of repentance.

(2) "Baptism of repentance for the remission of sins" (v. 4). In preparation for the coming of Christ the people were to repent and those who repented were to be baptized. Baptism was administered to those who repented as an expression of the penitence which led to the forgiveness of sin.

(3) The coming of Christ (vv. 7, 8). This coming was to be much greater than that of John. This superior dignity was not only in His person but in the work He was to perform. John baptized with water, but Jesus was to be the Baptizer with the Holy Ghost.

3. His Success (v. 5). People from all over Judea and from Jerusalem went out and were baptized. John's dress and demeanor were in keeping with his stern mission. His food and dress indicated that he had withdrawn from the world as a protest against its follies and sins.

III. The Baptism of the Servant (vv. 9-11).

While the forerunner was discharging his office Jesus emerged from his seclusion at Nazareth and demanded baptism at John's hands.

1. Its Significance.

Negatively. It was not because He had sinned, for He was absolutely sinless, harmless, undefiled, separate from sinners. This separation was so complete that even the Devil could find no occasion against Him (John 14:30).

Positively. Its significance is found in harmony with the purpose of His coming into the world, which was to secure for His people salvation through death and resurrection. This act was His official entrance upon His work. It was an act of consecration on his part to the work of saving His people through sacrifice. While baptism is a sinner's ordinance, He was baptized, not because He had sinned, but because He took the place of sinners. He was so devoted to them that He entered upon His mission by submitting to the ordinance which typified death and resurrection. In this He who knew no sin was made sin for us that we might be made the righteousness of God in Him (2 Cor. 5:21).

2. Approval from the Open Heavens (vv 10, 11). Immediately following His consecration to His work the heavens were opened and the Spirit came and abode upon Him, followed by words of approval from the Father. All these were essential for the work upon which He now entered—revelation (heavens opened), inspiration (Spirit descended upon Him), and approval (voice from heaven).

July 27

The Temptation of Jesus Matthew 4:1-11

Golden Text:—"For in that he himself hath suffered being tempted, he is able to succour them that are tempted."
—Hebrews 2:18.

I. Its Purpose (v. 1).

July, 1924

The Holy Spirit led Him into the wilderness with the specific purpose that He there meet and overcome the one whose works He came to destroy (Heb. 2:14). His temptation was not a preparation for His work as usually thought but rather the opening of the dreadful conflict between Christ and Satan, which was to issue in Satan's defeat. It was not to test Jesus to find out as to whether He would stand fast—to see whether He would sin. Being the perfect Man incorporated with deity sin and failure were impossible. The eternal purpose of God as to redemption absolutely could not fail. It was rather to exhibit Him as an object upon which faith might rest, to show that a union between God and man had been effected which would insure man's reconciliation.

II. The Conflict (vv. 2-11).

1. The Combatants (v. 1).

(1) Jesus Christ. Jesus Christ, the divine Man, is now entering upon His mediatorial work. He went immediately from the place of anointing and heavenly recognition as the Son of God to meet the arch-enemy of the race.

(2) The Devil. He was a real person and, while always filled with cunning and malice, in this case the initiative was taken by the Lord. He was dragged into the presence of Jesus Christ and forced into the struggle. He doubtless would gladly have escaped if he could.

2. The Battle Ground (v. 1). It was in the wilderness of Judea. The first man was tempted in a garden with the most pleasant surroundings and failed. The second Man was tempted in a barren wilderness, surrounded by wild beasts, and gloriously triumphed.

3. The Method of Attack (vv. 2-10). Since as our Redeemer Christ sustained a three-fold relationship, the Son of man, Son of God and as Messiah, each one was made a ground of attack.

(1) As Son of man (vv. 2, 3). This was a test of the reality of His humanity. To demonstrate whether the humanity which He obtained through the Virgin Birth was real, the appeal was made to the instinct of hunger. "Hunger is natural and sinless. There could be no life without hunger. Indeed, the sure sign of life is hunger. Hunger is not the result of sin. Having been forty days and nights without food as a normal man, Christ had a growing appetite. While the appetite was not sinful, to have satisfied it in a wrong way would have been sin. This is the method by which Satan causes most of us to sin—doing a right thing in a wrong way.

(2) Son of God (vv. 5, 6). This was a test as to whether the personality which had come down from heaven and taken upon itself humanity was divine. The Devil quoted from a Messianic Psalm to get Him to presume upon God's care. God does care for His own but to neglect common precaution—to do the uncalled for thing—just to put God's promise to a test is sin and death. Satan tempts men today to do the spectacular thing in order to get publicity, to gain the ears of the people.

(3) As Messiah (vv. 8, 9). Christ's mission as the Messiah was to recover

this world from the Devil. The Devil offered to surrender to Him on the simple condition that He would adopt His method, thus obviating the necessity of

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the cross. The kingdoms were really Christ's and He knew that they would ultimately become His. The inducement was to get immediate possession without the sufferings of the cross. This same temptation is before us today in causing the church to bid for power by worldly means.

4. The Defense (vv. 4, 7, 10). Christ met the enemy each time and repulsed his attack with the Word of God. Each time He said, "It is written" and quoted from Deuteronomy, the book which the higher critics would discredit as reliable. Christ had enough confidence in it to use it in this the most crucial hour of the world's history.

5. The Issue (v. 11).

(1) Satan vanquished. The enemy was completely routed. The strong man was so bound that the spoiling of his house was possible. We should be so equipped with the Word of God as to use it in meeting and overcoming the temptations of the Devil.

(2) Angels came and ministered unto Him. This event was so notable that these glorious beings were sent from heaven to give it recognition and to minister unto the triumphant King.

August 3 The First Disciples of Jesus John 1:35-51

Golden Text:—"Jesus saith unto him, Follow me."—John 1:43.

Through the testimony of John the Baptist, his disciples were pointed to Jesus. This same testimony he gave the previous day, but he was not ashamed to repeat his sermon. In all probability the same disciples heard him the day before. The audience was small and the message the same, but John knew that it was the message for the occasion. His theme was the Lamb of God, the sin-bearer of the world. When one has that message and knows the time to deliver it, he need not hunt for something new.

I. Two of John's Disciples Follow Jesus (vv. 35-37).

As a result of the Baptist's testimony two of his disciples left him and followed Jesus. One of these disciples was Andrew (v. 40), and presumably the other was John. When the Baptist pointed out Jesus as the Lamb of God, the long expected Messiah, these disciples sought further acquaintance with Jesus. In view of John's request, they looked upon the Lord. This look was sufficient to induce them to follow Jesus. When they looked they believed. The proof of their belief was their following after Him. They were prompt in their action. They showed humility. They followed after as those who were humbly seeking the truth. The behavior of John the Baptist was commendable. He did not envy Christ's success but rejoiced in it (John 3:26, 29). This is a fine example for ministers and Christian workers today. Ministers and Sunday-school teachers should deliver the message and so behave that those who hear may not cling to them but look away from them to Christ and follow after Him. John speaks; the disciples hear and follow. The whole plan of salvation is wrapped

up in this simple testimony and action.

II. The Two Disciples Abiding with Jesus (vv. 38, 39).

1. Jesus' Question (v. 38). When Jesus saw the disciples following He most kindly inquired as to their object.

2. The Disciples' Reply (v. 39). They answered His question by inquiring as to His dwelling place. Their reply showed their desire to go apart privately where they could disclose their hearts to Him. Knowing their hearts He invited them to His place of abode. Therefore, for the remainder of that day they held sweet intercourse with the Master. It was a blessed experience. This privilege is open to every one who will follow Jesus.

III. The Disciples Bringing Others to Jesus (vv. 40-46).

The very genius of Christianity is self-propagation. The usual method is to begin with those nearest us—home folks and relatives—and pass out to ever widening circles. The disciples who were with Jesus in blessed fellowship go at once to tell others of the priceless treasure they have found. This is always characteristic of a true disciple.

1. Andrew Brings Peter (vv. 40-42). This is a beautiful example of brotherly affection expressing itself in bringing another to Christ. How could a true brother who has found Christ but go and tell his brother? The best place to begin our testimony for Christ is among our kinsfolk (Luke 8:39). When Andrew had witnessed to Peter about Christ he brought him to Jesus where he could speak with Him personally. This was a great piece of work for Andrew, for Peter became one of the pillars of the church of God. This was in keeping with what Christ announced, for when Jesus beheld him, He said, "Thou art Simon; thou shalt be called Cephas," meaning a stone.

2. Philip Bringing Nathanael (vv. 43-46). Christ found Philip the following day as he would go forth into Galilee. Philip followed Him in response to a personal invitation. As soon as Christ found Philip, Philip found Nathanael and witnessed to him concerning the Messiahship of Jesus. He said unto him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth" (v. 45). Christ is the sum and substance of the Old Testament. Nathanael was somewhat skeptical, but he was honest. Philip had the wisdom not to argue with him, but brought him to Jesus. It is frequently unwise to rebuke the skeptical for their lack of faith. The proper thing is to invite them to put Christ to a test. Christianity courts inquiry. The reason why men speak against Christ is because the Evil One has blinded their eyes so as to prevent their seeing the glory of Christ and His gospel (2 Cor. 4:4).

IV. Nathanael Seeing and Hearing Jesus Testifies as to His Divinity (vv. 47-51).

As soon as Nathanael saw and heard Jesus all his doubts rolled away. Jesus proved that He was the omniscient One. We do not know what Nathanael was doing under the fig tree. Perhaps

he was praying for heavenly light and guidance. Jesus saw him while there. He evidently was sincere. He who is willing to be led and to do, shall surely come to the light (John 7:17). He who acts upon the light given shall see greater things (vv. 50, 51). Angels ascending and descending upon the Son of man with the open heavens, shows that Jesus Christ is the means of communication between earth and heaven (Heb. 10:19, 20; Eph. 2:18; Gen. 28:12).

This narrative concerning the experiences of the first disciples exhibits the following stages of Christian experiences:

1. Hearing about Jesus (v. 36). How important it is that the minister and teacher have a proper conception of Jesus as the sacrificial Lamb, the Sin-bearer of the world.

2. Looking upon Jesus (v. 36). It is necessary that the sinner definitely fix his attention upon Jesus.

3. Following Jesus (v. 37). It is not enough to merely look upon Him. There must be the definite effort to follow Him.

4. Abiding with Jesus (v. 39). Those who earnestly look upon Jesus and inquire after Him He welcomes into blessed fellowship.

5. Witnessing for Jesus (vv. 41, 45). The first thing the one does who has come to Jesus is to begin to witness for Him.

6. Bringing Others to Jesus. The chief delight of the one who has come to know Jesus by a personal experience is to bring others to Him.

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Missionary Department

Robert H. Glover

"Without Christ,.....having no hope, and without God in the world" (Eph. 2:12).

Mrs. Whitfield Guinness, of the China Inland Mission, gave an address at Keswick, England, last year, of which the following is a synopsis:

"A great *without* has been written on heathenism. Men and women are toiling without a Bible, without a Sunday, without prayer, without songs of praise; they have rulers without justice and without righteousness; homes without peace; marriage without sanctity; young men and girls without ideals and enthusiasm; little children without purity, without innocence; mothers without wisdom or self-control; poverty without relief or sympathy; sickness without skillful help or tender care; sorrow without anyone to bind up the wounded hearts; sin and lying and crime without a remedy; and, worst of all, death without hope."

This is a true and pathetic picture of the heathen world. Heathen life is perhaps better described by what it lacks than by what it possesses. It is one huge negation, one great aching void, one long and pitiable succession of needs unmet and cravings unsatisfied. It is all this simply because it is *without* Christ, who is the source and center of every true blessing, for [it is] "in Him" that believers are blessed with "every spiritual blessing."

Just try to think what your life would be for even a single day *without* Christ, that is, if He were blotted absolutely out of your experience and even your memory. Then contemplate what the life of millions of your fellow humans is who are in just that condition, and not merely for one day but for a whole lifetime. And let the realization of their Christless and hopeless condition stir within you a deeper compassion that will issue in stronger effort to give them the gospel.

BUT STILL I WAIT

The following lines, written on seeing General Gordon's statue as it stands facing the great desert and the Sudan at Khartum, have a living message as we contemplate the utter destitution and long neglect of vast areas and populations yet without a single gospel messenger.

July, 1924

"The strings of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand.
But still I wait
For the messenger of God who cometh late.
"I see the cloud of dust rise in the plain,
The measured tread of troops falls on the ear;
The soldier comes the Empire to maintain,
Bearing the pomp of war, the reign of fear.
But still I wait;
The messenger of Peace, he cometh late.
"They set me looking o'er the desert drear,



Dr. S. M. Zwemer (center) and Rev. Percy Smith of Algiers discussing the Bible with students of El-Hazar University, Cairo. (Used by courtesy of American Bible Society.)

Where broodeth darkness as the deepest night.
From many a mosque there comes the call to prayer;
I hear no voice that calls on Christ for light.
So still I wait
For the messenger of Christ who cometh late."

THE MOSLEM AND THE BIBLE

Every one familiar with the Moslem world knows that the Azhar Mosque (the Moslem "university" in Cairo), with its 10,000 students, has always been the very embodiment of bitter and fanatical opposition to Christianity. In the light of this fact the accompanying picture and the following description of a visit by Dr. Zwemer and other missionaries to the El-Hazar will be a cause for encouragement and thanksgiving.

Rev. J. Oscar Boyd, secretary of the Arabic-Levant agency of the American Bible Society, who was a member of the party, writes:

"It is amazing how one can now walk into that old stronghold of Moslem fanaticism and propaganda and present the Bible or a Gospel and meet with nothing but a friendly welcome and hands stretched out for the books. We took with us four Arabic Bibles and a quantity of Matthew's Gospel for presentation, and we had a fine reception.

"One of the sheikhs who is nearest to the kingdom has evidently been preaching the gospel zealously, because one of his colleagues smilingly asked us, 'Are you trying to make a *mubasshir* (evangelist) out of him?'

"Dr. Zwemer turned to the eighth Psalm, and read in the sonorous monotone they like to use for sacred books that splendid panegyric of God's works in nature, amid the reverent approbations of the sheikhs who stood about. Then he turned to the fifty-first Psalm and marked a few verses there about sin and forgiveness, and I added: 'You must

be sure, O sheikh, to read the thirty-second Psalm.'

"I wrote on the fly-leaf of each of the Bibles, 'Presented to Sheikh _____, Ashar University, Cairo, from the American Bible Society,' and added our address.

"Twenty years, ten years ago, such a visit would have been unthinkable. God is answering prayer and giving growth to the seed sown. One of these days, in His own time, there is going to come the mighty harvest from all these Bibles, Testaments and Gospels put into the hands of the leaders and teachers of Islam."

JEWISH AWAKENING IN EASTERN EUROPE

Ten and a half million of the fifteen and a half million Jews in the world today are in Europe, mainly in Russia and the Balkan States. The horrible persecution and bloody pogroms of Jews under the late Czars, and the subsequent acute sufferings from famine and pestilence, have had a humbling effect and brought about a mighty awakening among all classes of Jewry. Both the synagogue and the old materialistic philosophy are losing their tight grip upon the populace, and a new work of grace has begun among God's ancient people. The need for workers and means to meet the new and unprecedented opportunity is most urgent.

Among several agencies already in

touch with this situation is that known as "Christian Testimony to Jews," which has nine full-time Hebrew Christian workers and three churches within Soviet Russia, and three missionaries and five colporteurs in Poland, besides other part-time helpers. A Bible school near Warsaw, under the care of Moses Gitlin (M.B.I.'20) and Alfred Malmman, has in training a score of earnest young Hebrew Christians preparing soon to go forth as preachers into Russia.

Rev. H. L. Hellyer, director of the society, testifies to the splendid work Moses Gitlin and his colleagues are doing, and pleads the strategic and urgent character of the present opportunity.

This work fully merits the confidence and support of God's people.

THE LAST STRONGHOLD YIELDING

At the recent meeting of the General Assembly of the Presbyterian Church, it was reported that a cablegram had just been received by the Presbyterian Board of Missions stating that four missionaries (two couples) had crossed the Persia-Afghanistan border and were located within Afghanistan.

If this news is confirmed, as we earnestly hope it will be, what cause for rejoicing it is, since Afghanistan has up to the present been the most absolutely closed mission field in the world! It has even surpassed Tibet in its attitude of rigid exclusion and stubborn resistance regarding missionary work, and its fanatical laws declared the death penalty upon any of its Moslem subjects who might profess the Christian faith.

Patient and persistent efforts at entrance have been made for years by

several missionary societies on the various frontiers. The Presbyterians at Meshed, in northeastern Persia, have been perhaps the most favorably situated in this connection, because of their proximity to the border and also the fact that large numbers of Afghans have been treated in the mission hospital at Meshed and have thus come under gospel influence.

Further particulars about this reported advance step will be awaited eagerly, but meanwhile we cannot too earnestly lay the Afghanistan missionary situation upon Christian hearts for persistent prayer, realizing that at best the battle has barely been begun and the odds against the advancing pioneers of the Cross are tremendous.

LATEST MISSIONARY NEWS IN BRIEF

Miss Jenny de Mayer, the heroic and determined missionary pioneer of Russian Central Asia, is reported to have been imprisoned by the Soviets in the Caucasus. She is in very poor health, and unceasing prayer should be offered for her safety and speedy release.

The Sudan Interior Mission reports recent advances into two new tribes in the interior of Nigeria. Edward F. Rice (M.B.I.'04) is undertaking new work among the Hausa people, who are mainly Mohammedans. There are prospects also of early entrance into several other tribes still untouched by Mohammedanism.

More missionary captures by brigands in China are reported. The city of Kweilin, Kwangsi Province, has been attacked, and several C. & M. A. missionaries are reported to have been taken and held for ransom. The brief cablegram dispatches are conflicting, and it is difficult to know just what the facts are. Anxiety is felt for quite a number of Alliance and Baptist missionaries located in the disturbed area.

Rev. Alex R. Hay of the I. S. A. M. U. was married to Miss Margaret J. Stuart in Posadas, Argentina, on April 6. Their station is to be at Corumbá, Matto Grosso, Brazil, from which place Mr. Hay, in company with Messrs. Legters and Tylee, has recently departed on an extensive pioneering journey into the savage Indian region of Brazil.

At Tunghsien, North China, 1,100 more of General Feng's soldiers were recently baptized. Only a year ago 3,700 were received into the church at one time. Ninety per cent of his officers are reported now to be members of the church. Five hundred of his officers and men have offered to give their blood, without charge, to patients of the Peking Union Medical College suffering from pernicious anemia or other diseases requiring blood transfusion.

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OUTLINE OF ISAIAH 37:14

1. The Reality of Trouble.
2. The Retreat in Trouble.
3. The Recipe for Trouble.

—H. C. Moore.

SALVATION FROM START TO FINISH

1. Manifestation (1 John 3:5).
2. Redemption (Titus 2:14).
3. Transformation (Rom. 8:29).
4. Presentation (Jude 24).
5. Habitation (John 14:2, 3).

—Charles Colas.

LAW, ORDER AND LOVE

Mark 6:39-44

Law—He commanded them (v. 39).
Order—To make all sit down by companies.

Love—He blessed, and brake the loaves (v. 41).

—Peter Van Wyen.

THE FEEDING OF THE FIVE THOUSAND

John 6:1-14

1. **Provisions**—"Five barley loaves; two fishes" (v. 9).
2. **Position of the Need**—"So the men sat down" (v. 10).
Sitting, quiet, obedient.
3. **Provider**—"Jesus took the loaves" (v. 11).
4. **Plenty**—"They were filled" (v. 12).
5. **Praising**—"Of a truth that prophet" (v. 14).
Always the attitude of the filled.

—E. W. Nestor.

AN UNUSUAL CASE

Matt. 8: 5-13

Introduction: This seems to be an unusual incident, for Jesus, in the 10th verse, speaking to those who followed, said: "Verily I say unto you, I have not found so great faith, no, not in Israel."

1. Unusual Subject.

- (1) A man of authority (v. 9).

2. Unusual Humility.

- (1) "I am not worthy that thou shouldst come under my roof" (v. 8).

3. Unusual Faith.

- (1) "But speak the word only and my servant shall be healed" (v. 8).

- (2) "I have not found so great faith, no, not in Israel" (v. 10).

4. Unusual Answer.

- (1) "And his servant" (even though not present) "was healed in the selfsame hour" (v. 13).

—E. H. Lewis.

LOYALTY TO GOD AND COUNTRY

Patriotism knows neither latitude nor longitude. It is not climatic.—Emery A. Storrs.

I have never had a feeling, politically, that did not spring from the sentiments embodied in the Declaration of Independence.—Abraham Lincoln.

This is a maxim which I have received by hereditary tradition, not only from my father, but also from my grandfather and his ancestors, that after what I owe to God, nothing should be more dear or more sacred than the love and respect I owe to my country.—De Thou.

The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.—Washington.

ONE HUNDRED PER CENT AMERICAN

Deut. 4:37, 38: "God loved thy fathers, therefore he chose their children after them, to give thee their land for an inheritance, as it is this day."

Introduction:

1. Jewish patriots—Joseph, Moses, Daniel, Nehemiah.

2. American patriots—Washington, Franklin, Lincoln, etc.

I. The 100 per cent American will be a man of *Patriotic Concord*. 2 Sam. 10:12; Neh. 2:3; Ps. 137:1; Heb. 11:23-25.

II. The 100 per cent American will be a man of *Economic Conception*. Gen. 41:35; Prov. 21:20; John 6:12.

III. The 100 per cent American will be a man of *Educational Conclusions*. Prov. 3:13, 14; Luke 2:40; 2 Tim. 3:15; 2 Tim. 2:15.

IV. The 100 per cent American will be a man of *Domestic Concern*. Gen. 18:19; Prov. 22:6; 1 Tim. 3:4; Deut. 4:9.

V. The 100 per cent American will be a man of *Religious Convictions*. Heb. 11:8-10.

—C. H. Benson.

SOME BIBLE "SEEMS"

I. Prov. 14:12. The "seem" of worldliness (on the part of the unsaved).

Result: Death; separation from God and the company of the blood-washed.

II. Gen. 19:14. The "seem" of a worldly believer's life.

Result: Destruction and eternal loss of near and dear ones. Even if saved himself, no sheaves, a starless crown.

III. Luke 24:11. The "seem" of unbelief (of God's Word, God's promises, etc.).

Result: Increased depression and down-heartedness; discouragement.

IV. Gen. 29:20. The "seem" of loving service. 2 Cor. 4:17. Rom 8:18. Makes labor of love easy.

Result: (In the Christian's experience) Eternal reward in heaven.

Conclusion: "Seem": to pretend, to have the appearance of that which it is not. A deceptive word. Note deception in first three above. Contrast: a happy deception in the fourth case above.

—Howard T. Stahl.

SEVEN THINGS NO MAN CAN DO

1. No man can save himself (Eph. 2:8, 10; Titus 3:5; Jer. 13:23).

2. No man can see the kingdom of God, except he is born of God (John 3:3).

3. No man can open God's sealed book (Rev. 5:1-7).

(1) Foolishness to the natural man (1 Cor. 2:14).

(2) Sealed to learned and unlearned (Isa. 29:10-12).

(3) Veiled to the Jew (2 Cor. 3:14, 15).

(4) Hid to all that are lost (2 Cor. 4:3, 4).

(5) Human Wisdom's
eye does not perceive,
ear does not receive,
heart does not conceive the
deep things of God—1 Cor.
2:9-11.

4. No man can say that Jesus is the Lord, but by the Holy Ghost (1 Cor. 12:3; Matt. 16:15-17).

5. No man can take our joy from us (John 15:11; 16:22).

6. No man can pluck us out of God's hand (John 10:27-29; Col. 3:3, 4).

7. No man can close God's open door (Rev. 3:8).

—L. J. Derk.

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SEVEN THINGS PERTAINING TO THE LORD IN PSALM 19

1. "The LAW of the Lord," v. 7. Divine Perfection.
 2. "The TESTIMONY of the Lord," v. 7. Divine Certainty.
 3. "The STATUTES of the Lord," v. 8. Divine Righteousness.
 4. "THE COMMANDMENT of the Lord," v. 8. Divine Purity.
 5. "The FEAR of the Lord," v. 9. Divine Holiness.
 6. "The JUDGMENT of the Lord," v. 9. Divine Truth.
 7. "The THINGS ACCEPTABLE in Thy Sight, O Lord," v. 14. Divine Approval.
- DIVINE Perfection, Purity, and Power call forth the praise of the hearts of "ALL HIS OWN."
- J. M.

I have met over two thousand missionaries, representing over a hundred different missionary organizations, and they presented one unbroken appeal for more prayer on the part of home Christians.—J. R. Mott.

LEADING THOUGHTS IN ISAIAH 6

Contemplation Conviction

I saw the Lord. v. 1. said, "Woe is me." v. 5.

Confession Cleansing

I am unclean. v. 5. iniquity taken away. v. 7.

Consecration Commission

I said, "Send me." v. 8. heard "Go, and tell." v. 9. —Fred S. Shepard.

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—F. Houle.

JESUS AT WORK

Or, the Master's Search for a Samaritan's Soul

John 4

1. *He Was Not Dependent upon Numbers.*

There is a thrill and incentive in the eager, upturned faces of the multitude, but it takes deep conviction and genuine courage to meet the solitary individual.

2. *He Was Not Governed by Personal or Physical Feelings.*

He had tramped all the morning beneath the searching rays of a Syrian sun. He was weary with his journey, but every natural impulse and consideration are subordinated to the pressing paramount task! Necessity was laid upon Him. "He must needs go through Samaria" implies more than a geographical convenience.

3. *He Was Not Debarred by National Distinctions.*

The astonished woman cries: "How is it that thou, being a Jew, askest drink of me who am a woman of Samaria?" "He is no respecter of persons."

4. *He Was Not Disheartened by Traditional Prejudices.*

"Art thou greater than our father Jacob?" "Our fathers worshiped in this mountain." Encased in the impenetrable armor of hoary traditions, and impervious to divine truth, she seeks to fortify her position, but is utterly overwhelmed by the irresistibility of his tender and tireless appeal! Oh, for a like persistency with which to meet the sophistries and subterfuges of the misguided and evasive soul!

5. *He Was Not Discouraged by Moral Obliviousness.*

What a record this poor woman had! How complicated her present circumstances (v. 18)! Was it for very shame that she went to the well at noon rather than at the customary evening hour! But Jesus "came not to call the righteous, but sinners to repentance." Publicans and perverts, prostitutes and prodigals his soul loveth! What a door of hope for the long imprisoned soul!

6. *He Was Not Deterred by Intimate Associations.*

"His disciples marvelled that he talked with the woman." Her sex, nationality, and character were all against her! But the blessed Master did not stand on ceremony! It might seem to be a breach of conventional propriety, but His bursting heart cannot yield to custom, creed, or caste!

His disciples begged Him to eat, but even hunger itself and the tender entreaties of friends must be brought into obedience to the impassioned quest of His imperial soul! Yes, let the dead bury the dead! Nothing must halt such a course! Beware lest friends entice thee from thy chosen task but, like Christ, let us ever say: "My meat and drink is to do the will of him that sent me, and to finish his work."—John Humphrey.

Solitude is the antechamber of God; only one step more and you can be in His immediate presence.—Landor.

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POWER, SAFETY, COMFORT, KNOWLEDGE AND HOPE

I. *On the Hands of Jesus.* "Behold, I have graven thee upon the palms of my hands" (Isa. 49:16). This was spoken of the literal Jerusalem, yet is true to God's people in Jesus Christ. Hands were branded in servitude. Jesus is the church's servant. He said, "Lo, I come to do thy will, O God." "He took on him the form of a servant" (Phil. 4:7). Cattle were branded for ownership. Jesus, like the patient ox, bears His people's burdens. They own Him, their Lord. He invites them to yoke up with Him in service (Matt. 11:28).

The hand is the instrument of power. The hand is continually before the eye. On the hands of Jesus we are in the place of security and constant remembrance.

II. *On the Shoulders of Jesus.* "And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial" (Exod. 28:12). "What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing" (Luke 15:4,5).

The shoulder is the place of strength. It symbolizes the place of common Christian standing. On the High Priests' shoulders Israel knew no tribal distinction. They were all alike engraven on the two fiery onyx stones. So the Church has one common birthright. One blood redeems; one Spirit justifies; one common inheritance is given to all the saved.

III. *On the Heart of Jesus.* "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually" (Exod. 28:29).

The heart is the seat of solace and tenderness. Jesus was made like unto His brethren, that He might be touched with their infirmities. In the breastplate each tribe had its own peculiar stone, shining out in its own special luster. So each Christian is a solitary identity; having his own individual gift, and duty, and honor before the Lord.

The shoulder-stones and breast-stones were united by a chain of gold and lacing of blue. This illustrates how both power and grace are pledged to uphold God's children. Hence the double exhortation: "Be strong in the Lord, and in the power of his might" (Eph. 6:10). "Be strong in the grace that is in Christ Jesus" (2 Tim. 2:1). When John looked to see a lion he beheld a lamb, and that weak animal standing in the midst of a throne, as the emblem of authority (Rev. 5:5, 6).

IV. *At the Feet of Jesus.* Two reasons for being at one's feet are given in Scripture; either in prostration or in communion.

The Shunamite cast herself at Gehazi's feet in adoration. Ruth was at the feet

of Boaz as a beggar. Esther was at Ahasuerus' feet in supplication. Paul was at Gamaliel's feet as a learner. The demoniac was at Jesus's feet in gratitude. Mary was at His feet in communion. John was at His glorious feet in fear. Mary's approved work showed how suitable was her place at the Lord's feet. Ruth's persistency and Esther's humility were both rewarded. These are types for Christian imitation.

V. *In Heavenly Places with Jesus.* We are identified with Him in all things. We died with Him; we rose with Him; we live with Him; we shall be glorified together with Him.

As he is actually in heaven now, so our thoughts, our joys, our purposes, should actually bear the stamp of heaven,

and be energized with the life of heaven. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:1-4).

Five points are the sum of all this:

1. Power is in the *hand* of Jesus.
2. Safety is on the *shoulder* of Jesus.
3. Comfort is in the *heart* of Jesus.
4. Knowledge is found at the *feet* of Jesus.
5. Hope centers in *heaven*, where Jesus is.—George C. Needham.

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✦ ✦ ✦

WHAT CAN ALWAYS BE DONE

A Christian girl, who was very fertile in her methods of helping to advance an interest in the cause of missions, on one occasion, after she had made a suggestion as to overcoming some seemingly insuperable difficulty, was answered by her friend with the remark, "Bessie, I believe that if you were put on an island, alone, shut in a solitary cell, debarred from communication with a solitary person, you would contrive to do something for missions." "Certainly," said Bessie, "I would do there the greatest thing possible for missions; I would pray."

✦ ✦ ✦

THE LANGUAGE WHICH BINDS

The story is told of a converted Chinese and a Christian Fijian who met on the deck of a ship, and conversed intelligently in the limited dialect of two words. One said "Hallelujah," and the other said, "Amen." It does not require a big vocabulary of words to put heaven into a man's soul. Let him learn by experience the key words and he can shout with the redeemed though all be strangers to him. *The Christian religion is a heart language. It gives to those who enjoy it a common mother tongue. No matter where they live or when, if they have the Spirit of Christ we feel it, and we can hold communion with them.*

✦ ✦ ✦

BUSY HANDS

Man is the only animal with hands. They are a mark of power and rank. With his hands man conquers nature, cultivates the soil, tunnels the mountains, builds skyscrapers, bridges the chasm, flies through the air, belts the earth with steel, navigates the sea. The hand gives form and reality to the dreams of man's soul. With his hands the musician interprets music; the artist places his marvelous creations on the canvas; the thinker places his thoughts on paper. Our hands should be trained to do their best in gentle ministries and to be faithful in service, small or great. Every day brings its opportunities to give some one the grip of encouragement, to lift up the fallen and care for the dying. *Some day the busiest hands will be still and it behooves us to do with our might what our hands find to do.*

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

The Hulme Evangelistic Party closed a brief meeting with the mission at East Akron, O. They had a great tent meeting with the city churches co-operating, in May.

Dr. O. A. Newlin, president for a number of years at Winona Conference, at Winona Lake, Ind., will be associated with Rev. Hulme and his workers for the summer.

The Prestons have just finished a meeting at Plymouth, Mich. As a result of this campaign 47 joined the church. They will have charge of the music at the Methodist Episcopal camp meetings at Rockford, and Lena, Ill.

Gerald E. Bonney reports this as his greatest season in assisting pastors in Alabama, Oklahoma, Nebraska, Indiana, Ohio, and Texas. In June Mr. Bonney assisted Evangelist R. L. Flowers in a union tabernacle meeting in Coleman, Tex.

J. Gordon McPherson has just closed a meeting at Shiloh Baptist Church, Jacksonville, Fla., of which Rev. C. T. Dorroh is pastor. As a result of these meetings 47 confessed Christ. Mr. McPherson asks the prayers of the readers of the MOODY BIBLE INSTITUTE MONTHLY in his work during the summer.

Evangelist Edward Clutter writes: "I have just closed a meeting at Paden City, W. Va., with 101 conversions. I am now at Sistersville, W. Va., where nine have made confession of faith in Christ Jesus, during the first week of the meeting. The prospects are very favorable for a good spiritual revival."

Rev. and Mrs. Jacob Moses Harris conducted a prophetic and victorious life conference at Charlotte, N. C. The conference created much interest. Mr. and Mrs. Harris did quite a bit of missionary work among the Jews. Previous to this they held conferences in Asheville, and Hendersonville, N. C.

Evangelist John Hopkins and party held a very successful campaign in the Baptist church of Rockford, Mich., of which Rev. Albert E. Cook is pastor. During the services there were 53 who accepted Christ as Saviour and Lord; 45 Christians reconsecrated their lives

to God, and 12 young men and women offered their lives for service.

John W. Erskine writes: "The past year has been a very busy one. I began meetings in September at Michigan, and have been holding campaigns in the following towns: Beaverton, Hope, Averill, Midland, Homer, Tekonsha, Lawrence, Casnovis, Gladwin, and closed my campaign in Michigan on June 15. I am very glad to report that we have had victories in every place."

A very interesting series of meetings, covering three weeks, was closed at the First Baptist Church of Hartford, Ill., of which Rev. J. W. Patterson is pastor. In these meetings he was assisted by Rev. F. A. Geisenheiner of Chicago. The services were largely attended, and a number of professed conversions and the Christians were built up in the things of God.

The Haines Evangelistic Party writes: "We have just closed a successful campaign in Chester, N. J., and we are now going to Roseland, N. J., to hold a special meeting at the Presbyterian church. Everywhere we go we are received by enthusiastic crowds, and the power of the gospel makes itself manifest by many reconsecrations. We are looking for great victories in this campaign for the kingdom."

The Jimmie Smith-Loes Party has had a union tent campaign at Lake Charles, Ala., with seven churches co-operating. The evangelist was Jimmie Smith. This was the first city-wide gospel crusade that Lake Charles has had for twenty years, and the time for a revival was ripe. As a result many found the Lord, and hundreds of worldly church workers took a new stand for a consistent life.

Edward P. White writes: "I just closed another meeting at Lockport, Pa. It was a wonderful meeting, people were turned away by families. Every available bit of space in the church was taken. During the week, Rev. Thomas Phillips of Lewistown, Pa., preached. As a result the Lord gave us 81 conversions. Fifty-four were baptized and united with the church and 29 gave their lives for service."

Fred P. Harris, of Sublette, Ill., writes: "We have just closed a four day Bible conference. We had Rev. Lee Wilfred Ames, of the Chicago Hebrew Mission, with us as a Bible teacher. The Lord used Mr. Ames in a mighty way in opening up the Scriptures to us. Many are still testifying of the blessing received during that time. The work was truly of a con-

Moody Bible Institute Monthly

structive nature, and we give God all the glory."

The Winona Lake Summer School of Religious Education will be held at Winona Lake, Ind., from August 10-21. There will be classes in Bible, psychology, methods of work, organization and administration, pageantry, worship, sacred music, and several other classes. All Sunday-school teachers and officers, directors of religious education, and leaders of young people's societies are invited to take in this summer course. The school is conducted under the auspices of the Indiana Sunday School Council of Religious Education.

The Ham-Ramsay Evangelistic Party held a series of meetings at Raleigh, N. C. Every night the tabernacle was filled with the crowds who were anxious to hear the words of the good old gospel. On the last night it was estimated that 8,000 people attended the meeting. Confessions to Christ numbered into the hundreds. During the campaign 177 services were held, with an aggregate estimated attendance of 250,000. This campaign continued for two months. The party gives God all the glory for this wonderful success in Raleigh.

During the three weeks meetings held at Litchfield, Ill., there were 115 people that accepted the Lord as their Saviour; 92 of these were received into the church during the meetings. On the last Sunday afternoon, 57 were baptized at one service. This campaign emphasized strongly the fact that the preaching of the old fashioned gospel and of sound Bible truths is still honored by the Holy Spirit. Rev. James B. Little, of Benton, Ill., did the preaching, while singing evangelist William S. Dixon, of Wheaton, Ill., assisted in the music and preached part of the time.

At Camp Pinnacle, which is located eighteen miles from Albany, N. Y., the Young Women's Bible Training Movement will hold its annual summer camp from May 29 to September 1. There will be conferences for all, high school girls, school girls, college people, business women—Young Women's Bible, and Missionary Conferences. The camp will provide a vacation with plenty of

recreation, yet helpful study to all who come.

For information concerning this write Mrs. Harriet K. Christie, who is the head of the Young Women's Bible Training Movement, at Albany, N. Y.

The Colegrove Evangelistic Party closed its eleventh and last campaign of the season in Coloma, Mich., May 4. This was a very good meeting. The party has had a splendid season and the Lord has honored their work with many souls. They are resting for a few days and then will go to Detroit where they will have charge of the open air work under the auspices of the Detroit council of churches for the entire months of July and August. There will be two meetings daily, at noon in the various factories, and shops, and at night, on a corner in the down-town district.

Rev. P. E. Mundy, of Tiskilwa, Ill., writes: "During April we opened a series of meetings with Rev. H. G. Hamilton, of Warsaw, Ind., as speaker, and Walter Main as singer. The first week was a Bible conference with an emphasis on Bible study. Mr. Hamilton taught from some of his charts. The second week the emphasis was on evangelism. Nine took a stand for Christ and seven of these have since been baptized. The church was filled every night, and in some instances many were turned away. Without a doubt this is the greatest series of meetings ever held in this community."

In spite of disinterest, unconcern, and unbelief, God shook Westfield, N. Y., and the surrounding community in a marvelous way, under the leadership of the Vom Bruch Evangelistic Party of Chicago. The campaign was a union of the Baptist, Methodist, and Presbyterian churches, and the meetings were held in the armory or skating rink. Scores were saved, backsliders returned, and the saints were built up in the faith.

Singing evangelist Arthur McKee visited the party and spent the last three days in the meetings, and aided with his messages and song.

From Westfield the party went to Brocton, N. Y. In June Mr. Vom Bruch conducted a campaign in Oak Park, Ill., and will be the pulpit supply in the Moody Church in July.

Dr. John H. Elliott has recently concluded a successful season of evangelistic work. As a result of the campaign in Pana, Ill., Rev. Francis Hartwich, Pastor of the First Presbyterian Church, reports a large accession and says, "Among others received into membership was a Colonel Malone, aged 85, who was baptized with water brought from the Jordan River by one of the members of the church. There was received into the church a millionaire banker aged 80, who came through with the simple faith of a little child. The communion service following the meeting was said to be the finest in attendance and interest the church has ever known."

Dr. Elliott will give his entire time next season to Bible conference and evangelistic work. His eastern address is: 14 E. Jackson Boulevard, Chicago, Ill., and his western address: Box 53, Alderwood Manor, Wash.

FUTURE ENGAGEMENTS

Below are given the engagements with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayer.

Harry O. Anderson—July, Oakland, Calif.
Dr. H. P. and Mrs. Dunlop—1924, Guatemala, Central America.
E. DeWitt Johnston and Party—June 1-July 14, Converse, Ind.; Aug. 15-Sept. 15, Tupperville, Ont.
P. H. Kadey—July, Peck, Mich.; August-September, Standish, Mich.
The Loes—July, Hattiesburg, Miss.; August, Lancaster Camp Ground, O.
Rev. Duncan McNeil—1924, United States.
Morris Peterson—July, Milaca, Minn.; August, Michigan.
The Prestons—July 24-Aug. 3, Camp meeting Epworth, Ill.; Aug. 7-17, Lena, Ill.
P. S. Rowland—July 31-Aug. 8, Ringold, Ga.; Aug. 10-22, Whigham, Ga.; Aug. 24-Sept. 7, New-

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man, Ga.; Sept. 7-21, Graniteville, S. C.; Sept. 21-Oct. 12, Newport, Tenn.

John R. Snyder—Aug. 3, Mogadore, O.; Sept. 21, Stonerown, Pa.; Oct. 12, Baltimore, Md.; Nov. 9, Riddlesburg, Pa.

Rev. Trigg Thomas—June 22-July 6, Carthage, N. C.; July 13-27, Booneville, Miss.

E. L. Wolsagel—July 6-27, Chautauqua, N. Y.; Aug. 3-17, Shelbyville, Ky.; Aug. 24-Sept. 14, N. Wilkesboro, N. C.; Sept. 21-Oct. 5, Coffey, S. C.; Oct. 12-26, Greer, S. C.; Nov. 2-16, Lynchburg, Va.; Nov. 23-Dec. 7, Louisville, Ky.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Bible School Park (N. Y.) Christian Workers' Bible Conference, July 18-28.

Cedar Falls (Ia.) Bible Conference, Aug. 3-10.

Cedar Lake (Ind.) Summer Conferences:

Moody Church Conference, June 29-July 6.

Young People's Conference, July 7-20.

Moody Bible Institute Conference, July 27-Aug. 10.

Church and Sunday School Conference, Aug. 11-17.

Conference of the Chicago Fundamentals Ministers Union, Aug. 25-Sept. 1.

Christian and Missionary Alliance Summer Conferences:

New York State Convention (Delta Lake), June 27-July 6.

Hebron Camp Meeting (North Attleboro, Mass.), June 27-July 6.

Asbury Park (N. J.), July 11-20.

Eastern District Convention (Mahaffey, Pa.), July 18-27.

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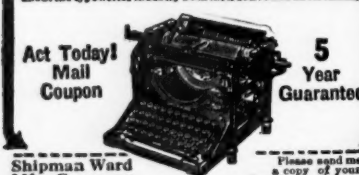
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Maritime Provinces Convention (Knowlton, Canada), July 28-Aug. 3.

Old Orchard (Me.), Aug. 1-10.

Central District (Beulah Beach, O.) Convention Aug. 15-24.

Western District (Chicago, Ill.) Convention, Aug. 22-Sept. 1.

East Northfield (Mass.) Summer Gatherings:

Women's Interdenominational Home Mission Conference, July 7-14.

Conference for Women's Foreign Missionary Societies, July 14-22.

Conference of Religious Education, July 23-Aug. 1.

General Conference of Christian Workers, Aug. 2-18.

Erie-side (Willoughby-on-the-Lake, O.) Bible Conference, July 18-27.

Grove City (Pa.) Bible School for 1924, Aug. 15-24.

International Federation of Christian Workers' Convention, Siloam Springs, Ark., June 29-July 13.

Keswick (England) Bible Conference, July 19-27.

Lake Odessa (Mich.) Bible Conference, June 28-July 6.

Lake Orion (Mich.) Bible Conference, July 21-Aug. 3.

Missionary Education Movement Summer Conferences:

North Carolina, Blue Ridge, June 27-July 7.

Maine, Ocean Park, July 1-10.

New York, Silver Bay, July 5-15.

California, Asilomar, July 11-21.

Wisconsin, Lake Geneva, July 25-Aug. 4.

Washington, Seabeck, July 25-Aug. 4.

Montreat (N. C.) Summer Gatherings:

The Young People's Conference, June 24-July 6.

The Woman's Summer School of Missions, July 10-17.

Conference on Christian Education and Ministerial Relief, July 18-21.

Leadership Training School, July 22-Aug. 5.

The Home Mission Conference, Aug. 6-10.

Foreign Mission Conference, Aug. 11-17.

The Bible Conference and the Men of the Church, Aug. 18-24.

Presbyterian Week, Aug. 24-29.

Montrose (Pa.) Conferences:

Interdenominational Foreign Mission Conference, July 6-13.

Ministerial Institute, July 14-24.

General Bible Conference, July 25-Aug. 3.

Prophetic Conference, Aug. 4-10.

Moody Bible Institute Bible Conference for 1924:

Gull Lake, Mich., July 1-13.

Old Salem Chautauqua Grounds, Petersburg, Ill., July 6-13.

Eagles Mere, Pa., July 8-17.

Montrose, Pa., Ministerial Institute, July 14-24.

Cedar Lake, Ind., July 27-Aug. 10.

Ocean City, N. J., Aug. 3-13.

Hendersonville, N. C., Aug. 10-24.

Ocean Grove (N. J.) Camp Meeting, Aug. 22-Sept. 1.

Presbyterian Missionary Conferences (For Women):

California:

Los Angeles, Aug. 4-10.

Mt. Hermon, July 5-12.

Illinois:

Dixon, Aug. 4-9.

Louisiana, New Orleans, Nov. 10-14.

Maryland:

Mt. Lake Park, July 28-Aug. 4.

Baltimore, Oct. 28, 29, 30.

New York, Chautauqua, Aug. 17-23.

Ohio, Bethesda, 2nd week in August.

Pennsylvania, Chambersburg, June 27-July 5.

Texas:

Kerrville, July 27-Aug. 1.

Dallas, Sept. 23-Oct. 3.

Houston, Oct. 6-10.

Presbyterian Young People's Summer Conferences:

California:

San Anselmo, July 16-22.

Occidental, Aug. 4-10.

Illinois, Petersburg, June 26-July 2.

Indiana, Winona Lake, June 26-July 2.

Iowa, Cedar Falls, July 14-20.

Maryland, Ocean City, July 7-13.

Michigan:

Saugatuck, June 30-July 6.

Alma, July 7-13.

Minnesota, Paynesville, July 7-13.

Missouri, Hollister, July 23-29.

Montana, Helena, July 15-21.

New Jersey, Blairstown, July 12-18;

Aug. 20-26.

New York, Auburn, June 26-July 2.

Ohio:

Oxford, Aug. 4-10.

Wooster, Aug. 13-19.

Oregon, Hillockburn, July 7-13.

Pennsylvania, Saltsburg, July 28-Aug. 3.

Birmingham, Aug. 20-26.

South Dakota, Huron, June 25-July 1.

Tennessee, Ovoca, July 15-21.

Washington, Spokane, July 14-20.

Ellisport, Aug. 13-19.

Wisconsin, Chetek, July 5-11.

Green Lake, July 14-20.

Winona Lake, Ind. (Partial list):

Bethany Girls' Camp, June 15-Sept. 15.

Presbyterian Young People, June 26-July 2.

Chicago Boys Club, July and August.

United Presbyterian Young People, July 24-28.

Bible School of Theology, July 25-Aug. 21.

Summer School of Religious Education, Aug. 11-21.

Rodeheaver's Practical Training School for Christian Workers, Aug. 11-30.

National Federation of Virginia Asher Councils, Aug. 13-15.

Bible Conference, Aug. 22-31.

Eel River Christian Conference, Sept. 1-7.

The Brethren National Conference, Sept. 1-7.

World Committee of the Young Men's Christian Association, Helsinki, Finland, August, 1926.

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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North LaSalle Street, Chicago

One Hundred Choice Sermons for Children, compiled by Rev. G. B. F. Hallock, D. D.

This collection of children's sermons includes story sermons, drama sermons, object sermons, and sermons for special days and occasions. They are by over thirty different ministers, and cover a great variety of themes.

290 pages. 9x6 inches. George H. Doran Company, New York. \$3, net. G. S.

Century Readings in the Bible, edited by John W. Cunliffe, D. Lit., and Henry M. Battenhouse, Ph. D.

The "Introductions" and "Notes" are so thoroughly Modernistic that we cannot recommend this volume. We believe, too, that it is best for the Bible student to become so familiar with his Bible that he is able to make his own "selections."

277 pages. 8x5 1/4 inches. The Century Co., New York. \$2.

G. S.

Cyclopedia of Commencement Sermons and Baccalaureate Addresses, by Rev. G. B. F. Hallock, D. D.

Dr. Hallock's long experience as a compiler of the best that has been furnished in this country in the way of commencement sermons and addresses, now places the results of his efforts in the hands of preachers and college presidents and others for time saving, and also for giving a model style for such addresses to those who do not have frequent calls for such service.

323 pages. 8 1/2x6 inches. George H. Doran Company, New York. \$3, net. J. H. R.

African Idylls, by Donald Fraser, D. D.

The sub-title of this book, *Portraits and Impressions of Life on a Central African Mission Station*, accurately describes it. In sixteen chapters the gifted Scotch author furnishes, in charming literary style, engaging pen pictures of missionary life and experience, native characters, customs and the like, all connected with his station in the Lake Nyasa region of Africa. Twelve illustrations add to the interest of the book.

229 pages. 7 1/2x5 inches. Seeley, Service & Co., London, 6s., net.

R. H. G.

Alexander Whyte, by G. A. Freeland Barbour, Ph. D.

This book will be ranked among the notable recent biographies. The many who have read Dr. Whyte's last book, *Lord, Teach Us to Pray*, will want to know more about the life of this famous Scottish author, preacher, and educator. The reading of such a biography centers

not only in the man himself, his public service and his inner life, but in his contacts, as they reflect the thought and the activities of his times.

675 pages. 8 1/2x5 3/4 inches. George H. Doran Company, New York. \$6, net. G. S.

Student's Historical Geography of the Holy Land, by Rev. William Walter Smith, A. M., M. D.

Although not so large as some of the historical geographies, this compact volume will serve the purpose of a larger number of readers. While the one hundred half-tone pictures are small, they are remarkably good, and the forty-one maps are excellent. The historical and descriptive material is sufficient for the ordinary student. There is also in outline a key to the location of events in the life of our Lord.

135 pages. 7 1/4x5 1/4 inches. George H. Doran Company, New York. \$2, net. G. S.

Types, Psalms and Prophecies, by David Baron.

This is a series of Old Testament studies by this honored Hebrew Christian on the sacred calendar of the Hebrews as set forth in the 23rd chapter of Leviticus; on the 32nd, 33rd, 45th, 63rd, 65th, 113th and 130th Psalms; and the suffering Servant of Jehovah set forth in Isaiah, 49th chapter, with appendices on the arrangement of the sacred calendar, the actual day of the crucifixion, and the three days and the three nights.

377 pages. 7 1/2x5 1/2 inches. Morgan, Scott and Co., London. 6s. 1d. P. B. F.

The Bible Versus the Secretary, by Franklin M. Sprague.

This book is a refutation of a series of articles written by the secretary of the educational society of a leading denomination. The author has effectively answered all the destructive criticisms of the Bible which were published by this secretary in a series of articles. No question is raised which has not been adequately answered, and the reader can pursue this book with a sense of satisfaction that Modernism as yet has provided nothing substantial to weaken our faith in the infallibility of the Bible.

138 pages. 7 1/4x5 inches. Stratford Company, Boston. \$2. C. H. B.

The Best Bible Tales, by Nellie Hurst.

Forty-five stories of the Old Testament, accompanied by fifteen full page illustrations, have been interestingly and attractively prepared for the children. The writer evidently accepts the Bible in its entirety as the inspired Word, and the book, while arranged

in story form, is free from any effort to eliminate the supernatural or modernize the historical facts. The book will be helpful in home and class where story telling is the principal method employed in religious education.

224 pages. 7 1/2x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. C. H. B.

The Christ of the Logia, by Rev. Prof. A. T. Robertson, D. D., LL. D.

This volume deals with modern critical problems of the New Testament. Only the first chapter deals with the "Logia." In this first chapter Dr. Robertson states the various theories and findings of the scholars respecting the Logia, and especially its teaching concerning Christ, after which he states his own conclusion, namely, that in his earliest Christian document (now lost) we have "the same essential picture of Jesus as the Christ that we find in the other Gospels and in Paul's epistles." The following chapters discuss other critical problems in Dr. Robertson's usual scholarly and masterly way.

247 pages. 7 1/2x5 1/4 inches. George H. Doran Company, New York. \$2, net. G. S.

Eternal Punishment, by Arthur W. Pink.

This pamphlet of fifty pages deserves the careful reading of all Christian believers, and especially Christian workers. The author shows that eternal punishment is clearly taught in Scripture. The common objection to this teaching and the various human theories devised to explain it away are first considered and their weakness disclosed. Then the destiny of the wicked and the nature of future punishment is discussed. This is followed by the application of the whole matter to Christian life and service. Those in doubt and uncertainty concerning this subject could not do better than read this book.

50 pages. Bible Truth Depot, Swengel, Pa., 25 cents.

J. C. P.

God's World-Program, or, God's Plans for Men and Their Consummation, by Rev. Grant Stroh, Professor of Church History and History of Christian Doctrine in the Moody Bible Institute.

Mr. Stroh's earlier work entitled *The Next World-Crisis* has prepared us for this richer and fuller treatment of a subject closely allied to it. The author does not believe that we are living in a world of chance, but that all the events of history are steadily and irresistibly moving towards a definite goal, and that even the program for its attainment is graciously revealed in the Bible for those whose eyes are opened to read.

In the development of this theme, Mr. Stroh demonstrates that this program is one of hope and victory: there is nothing of the pessimist in what he says, for God cannot fail. Delightfully

does he trace the unveiling of the program in the lives of the patriarchs, the history of the chosen nation of Israel, the calling out of the Church and the coming kingdom on earth. With remarkable clearness and conciseness he brings out most interesting data as to chronological and other difficulties, explains important principles, introduces us to God's agents and agencies in the physical and spiritual worlds, shows us the primacy of prayer in the program, the reasonableness of miracles and the place of the whole as a vindication of God's character of wisdom, goodness and grace.

It is a pleasure to learn that a large printing of this book has been called for, and it is so simple and plain, and withal so biblical, that beginners in the study of the subject can be conscientiously advised to add it to their library and to make it part of their vacation reading and study this Summer.

204 pages, 8x5½ inches. The Bible Institute Colportage Association, 826 N. LaSalle St., Chicago. \$1.50, net. J. M. G.

The Miracle Man and the Wonder Book, by Fred J. Meldau.

In this day when so much effort is made to eliminate the supernatural, it is refreshing to find summed up in the most concise manner the great underlying facts upon which rests our overwhelming evidence that the Bible is what it claims to be and that Christ is the Son of God. We only regret that the author did not add a third division to his book in consideration of God's chosen people, the miracle nation, but what has been prepared is most excellent to those who wish the infallible grounds upon which the church rests its faith, expressed in a clear and concise manner.

79 pages. 7¼x5¼ inches. The Bible Institute Colportage Association, Chicago. Paper, 35 cents. Cloth, 75 cents. C. H. B.

An Introduction to the Study of Some Living Religions of the East, by Sydney Cave, D. D.

A helpful text-book for study or reference on the subject of the living religions of Asia. Hinduism, Zoroastrianism, Buddhism, the Religions of China and Japan, and Islam, are treated in order, including a sketch of the founder of each religion, a description of its sacred literature and philosophy, and reference to any modern sects and movements which have sprung therefrom. The style is clear and concise, and the subject is treated in a sympathetic spirit, with a disposition to appreciate the nobler elements of these non-Christian faiths. No attempt, however, is made to relate them to Christianity.

254 pages. 7¼x4¾ inches. Charles Scribner's Sons. \$1.75. R. H. G.

Creative Forces in Japan, by Galen M. Fisher.

This is one of three books prepared under the auspices of the Missionary Education Movement for mission study

classes, 1923-24. Its author is well qualified to write upon Japan by having spent twenty years in Christian service there. He portrays the Japanese people in a clear and fair light. He discusses the conflicting forces of militarism and liberalism and the social, moral and religious problems of Japan. He then relates Christianity to this whole situation by sketching the past epochs and achievements of the Christian movement in Japan and showing the solution of Japan's present gigantic problems to lie in Christianity vitally and practically applied. The book presents a great array of concrete facts and figures which are very enlightening, and its discussions provide much food for thought. Two appendices contain supplemental material and a bibliography.

248 pages. 7½x4¾ inches. Central Committee on the United Study of Foreign Missions, West Medford, Mass. 50 cents, paper; 75 cents, cloth.

R. H. G.

Japan on the Upward Trail, by William Axling.

This is another of the current mission study books referred to in the foregoing review. Its author represents it as being an introduction to, rather than a study of, present-day Japan. It traces Japan's metamorphosis from an ancient to a modern nation, and then sets forth the successful impact of Christianity upon the nation's life in a very concrete way by brief biographical sketches of prominent Japanese Christian leaders representing different lines of testimony and service. Finally the present situation in Japan is summed up in its varied aspects, and the proportions of the unfinished task of missions pressed home.

180 pages. 7½x4¾ inches. Central Committee on the United Study of Foreign Missions, West Medford, Mass. 50 cents, paper; 75 cents, cloth.

R. H. G.

The White Fields of Japan, by Lois Johnson Erickson.

This book is written by a missionary of the Presbyterian Church, (U. S., or Southern) primarily as a mission study text-book for classes of women and young people upon the work of that denomination in Japan. Its first two chapters give quite an intimate account of the beginnings of missionary work in Japan, both Roman Catholic and Protestant. The next four chapters, while built around the work of a particular mission, include reference to the main facts of Japan's current history and the onward march of the Christian movement as a whole in Japan. To these six chapters is appended a pageant designed to set forth to church and Sunday-school gatherings the prosecution and success of gospel work in this island empire. An earnest missionary spirit pervades the book.

207 pages. 7½x5 inches. Presbyterian Committee of Publication, Richmond, Va. 50 cents, paper; 75 cents, cloth.

R. H. G.

Indian Tribes of Eastern Peru, by William Curtis Farabee.

This constitutes Volume X of *Papers of the Peabody Museum of American Archaeology and Ethnology*, Harvard University. The volume gives the results of a painstaking scientific survey of the various Indian tribes inhabiting eastern Peru. It describes their distribution, organization, social and religious customs and many other features, and in some cases furnishes a vocabulary and sample of the grammar of the tribal language. Twenty-eight plates, twenty illustrations and a map greatly enhance the interest and value of the book, which is here mentioned because the information it contains bears intimately upon the problem of missions in that almost wholly unoccupied field.

194 pages. 9½x6 inches. Harvard University Press.

R. H. G.

God's Book Speaking for Itself, by Rev. Charles C. Cook.

The title of the book is too indefinite, but the author is a careful student of the Word, and is unusually clear in his presentation of the truth. Being a student of the entire Word he has learned how to "rightly divide" it. The chapter entitled "The Truth About the Law" is one of the strongest, one to which some may be inclined to take exceptions. But although the author holds that the law is not binding upon Christians or Gentiles, this is offset by his finding the Ten Commandments in the New Testament. Since so few Christians clearly distinguish between law and grace, and are so ignorant and uninstructed in the matter, and also the interpretation and application of the Word, we bespeak a wide reading for this book.

144 pages. 7½x5 inches. George H. Doran Company, New York. \$1.25. G. S.

The Standard Vacation Bible School Courses—Junior, First Year, by Margaret White Eggleston and Lydia C. Perin.

This material consists of the text-book, a set of twenty-four large size colored pictures, a set of twenty-six sand table cut-outs with directions for coloring, and a set of small pictures for pupils' note-books. Corresponding outfits are provided for the two years of the Kindergarten Course, two years of the Primary Course, and a second year in the Junior Course. If the outfits of the other years may be judged by that of the first year of the Junior Course, no church should entertain any difficulty from lack of experience in launching out into the Vacation Bible School. The instruction books are so clearly prepared and the programs are so completely arranged that even the untrained teacher could accomplish a great deal with this elaborate material. Everything to make the school a success has been considered and arranged for, and the courses are to be commended, especially to churches who are attempting to put on a Daily Vacation Bible School without the

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leadership of a Director of Religious Education.

155 pages. 12 x 9 inches. Standard Publishing Company, Cincinnati, O. Price, \$3.00. Complete outfit, \$5.00.

C. H. B.

Personality and Psychology, by Professor John Wright Buckham.

To one who has come to know himself as a personality the output of modern books on psychology is a great disappointment. Professor Buckham rightly insists that human personality exists apart from his body and that true psychology is a psychology of the self, primarily. That which passes today for psychology is in many instances really psycho-physics. Selfless psychology is an absurdity. In the real sense one can be a real psychologist and still a true Christian. The assured results of psychological investigations find their true meaning only in the light of the Christian view of the spiritual man. This is a refreshing and informing book and should find a wide sale among those who wish a right perspective for psychic investigation. While commending the book as a whole, we do not sponsor everything that it contains.

202 pages. 8x5½ inches. George H. Doran Company, New York. \$1.75, net. P. B. F.

The Highway, by Caroline Atwater Mason.

This is an unusual novel in that into a love story the author has succeeded in bringing vivid glimpses of modern social life, while at the same time making central therein the issue which is gravely threatening the division of the Christian church today, namely, the integrity of the Holy Scriptures and the person of Christ. The hero is a theological student who returned from the war to enter upon and win a great battle, which had been going on for a long time between the liberal and orthodox wings of the church, even to the conversion of the old theological professor. While heartily commending this book we wish that the young man had been more careful as to his engagement to the young woman which had to be broken off. His sanity in this case does not measure up to that which he exercised in other affairs.

382 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$2 net. P. B. F.

The Red Man in the United States, by G. E. E. Lindquist.

This is an exhaustive survey of the Indians of the U. S. A., completed only in 1922 under the auspices of the committee on social and religious survey. It traces their past history and their treatment by the conquering white man and describes their social, economic and religious life, their educational development and present outlook. Full and accurate information is given as to their numbers, distribution and tribal divisions, and also as to the work carried on among them by the various home mission Boards, government officials

and other agencies. Appendices furnish statistics of Christian missions, an official statement of the legal status of the Indian and an exhaustive bibliography on the subject. Altogether it is a work of great value, particularly to those who have the practical and spiritual interests of the Indians at heart.

461 pages. 8¾x6 inches. Twenty-six full pages of illustrations and eight sketch maps. George H. Doran Company, New York. \$3.50.

R. H. G.

The Value of the Sunday School, by William E. Atkinson.

The author has sent letters to government officials and leading educators, business men, and publishers, and in reply more than one hundred recognized men in public life, representing forty-seven states, have expressed their appreciation of the work of the Sunday-school. No one can read of the place that the Sunday-school occupies in the minds of our national leaders without realizing the importance of religious education to the church and the nation. When we recognize with Governor Kendall of Iowa, that "if the Sunday-school should be suddenly and finally terminated, it is doubtful if the churches themselves would survive for a generation"; and with Governor Rankin of Louisiana, that "the Sunday-school is among the most indispensable institutions we have"; and with Margaret Slattery, that "childhood is the second line of defense," religious education will have an even larger amount of attention and interest than it is receiving at present.

124 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.00. C. H. B.

Contacts With Non-Christian Cultures, by Daniel J. Fleming, Ph. D.

The sub-title of this volume, *A Case Book in the Christian Movement Abroad*, makes clearer its nature than does the main title. The book is quite a new departure in missionary literature. One object in view is to give an insight into some of the difficult and delicate inside problems of missionary work which are not usually touched upon in other books on missions. A great variety of concrete "problem-situations" are set forth, classified under such headings as Methods of Doubtful Expediency; Attitude to Non-Christian Religions; Relations with the People; Problems in Economics; Sunday Observance; etc. These are designed not merely for the general reader but even more as material for study groups on the science of missions, and a set of questions follows each collection of cases to stimulate thought and discussion.

The book is a contribution of real value in this particular. At the same time this value will have its decided limitations in study groups in this country which have not the help of some missionary or other person conversant with the countries involved, since the

discussion of any given case without accurate knowledge of its full facts and bearings is apt to be superficial, and the resultant conclusions may be wide of the mark.

189 pages. 7½x5 inches. George H. Doran Company, New York. \$2.

R. H. G.

Who Wrote the Bible? by President Charles A. Blanchard.

Dr. Blanchard boldly takes the position that the Bible is the Word of God and then presents reasons for his claim under the following heads or chapters:

Importance of the Question.

The Bible Statement as to the Facts,

or, What the Bible Says for Itself.

How Could God Write a Book?

Visions and Voices.

(Continued on page 586.)

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Mrs. Newton Wray

A DIFFERENT VACATION

They were just three ordinary fellows—but no, not ordinary—these three earnest students of Moody Bible Institute, burning with a youthful ardor to serve the Master.



Spring vacation was at hand with its opportunities for recreation. The parks invited, and Lake Michigan enticingly displayed a shining face, but no allurements could tempt them from their plan for a five-day evangelistic tramp.

And so they sallied forth, the singer, the evangelist and the man of affairs, equipped with printed Gospels and tracts, supplementing a living testimony and a flaming zeal. They traveled one hundred and sixty miles, distributing eighty Gospels and twelve hundred tracts, and as they went they told the story of saving grace.



A newsboy riding a bicycle saw them handing out the tracts, and stopped with youthful curiosity to discover what these fellows were giving away. The boys talked to him earnestly and he gave his heart to God.

A group of five lusty American boys were fishing in a forest pool and the Institute group paused for a chat. Before they left all five of the boys were saved.

A halt at the Great Lakes Training Camp resulted in the definite conversion of a sailor boy.

A sunrise prayer meeting at a little country church, and an afternoon crowd at another place, a dozen miles away, were blessed and fruitful occasions.

Everywhere they found cordial hospitality. Christian farmers gave them a "lift" and devout women dispensed goodies from the well-stocked pantry and put the travelers to sleep in soft, seductive featherbeds. But the young evangelists were not seeking ease but service, and so they left this neighborly section and turned their faces toward the city. They halted by the dusty roadside to pray that they might be directed to souls in need.

Continuing their journey with hearts aglow and faith renewed, they reached



the city streets just at dusk of an April day. It was that strangely silent hour when the day's traffic is over, and the hurrying crowds have stopped for the evening meal. The streets were almost deserted as the travelers passed, looking for a place to buy their own supper. They turned a corner and came face to face with eight young men grouped outside a drug store. They stopped to exchange greetings and found here the answer to their wayside prayer, for every one of the eight there on the city street accepted Christ.

That night three happy fellows slept in a farmer's strawstack, and as they united their voices in an evening prayer beneath the starry sky, they rejoiced in the knowledge that eighteen precious souls had been brought to Christ as a result of this vacation hike.

GREETINGS BY WIRE FROM ONE HUNDRED FRIENDS IN BAPTIST RANKS

"Milwaukee, Wis., June 1.

"Dr. James M. Gray, Institute Place, Chicago.

"Be it resolved that we, former students and friends of the Moody Bible Institute, assembled at the Northern Baptist Convention in Milwaukee, gladly reaffirm our loyalty to the Institute, its faculty and the great evangelical truths for which it has so long and courageously stood.

"Be it further resolved that we thus convey our sincere gratitude and appreciation for the splendid reunion and banquet provided by the Institute through its superintendent, Rev. John R. Schaffer.

(Signed)

"Frank George Sayers, '15,"

"John F. Rake, '04,

"John T. Raymond, '16."

EXTENSION DEPARTMENT PERSONALIA

C. E. Putnam returned from Florida to hold meetings in Ohio and Indiana.

Miss Virginia C. Williams had a blessed ministry in Johnson City, Tenn.

Dr. Henry Ostrom assisted the pastor of the First Friends Church, Marion, Ind.

Following an engagement at East Alton, Ill., Rev. James A. Sutherland went to Moberly, Mo.

Dr. J. E. Conant and S. E. Cox, report successful campaigns in Butler, Pa., and Greenpoint, Long Island.

Rev. George E. Guille delivered a series of addresses at the forty-seventh annual State Sunday-School Convention, Sumter, S. C., at Lynchburg, Va., and at Charlotte, N. C.

Guy Fitch Phelps went from his engagement at St. John, N. B., to Glen Jean, W. Va., for an evangelistic campaign in which more than fifteen towns co-operated. Jesse B. Thomas, '16, was song leader and Alfred Holzworth, of our music faculty, was accompanist and personal worker.

Miss E. Stafford Millar was on the convention program of the Women's Missionary Association of the United Brethren Church at Marion, O., and filled a return engagement at the Indianapolis Girls' School. She is on the program of the Erieside Bible Institute for Girls and Women, July 4-13.

BELGIUM THE KEY TO EUROPEAN EVANGELIZATION

Ralph C. Norton visited the Institute on his coast-to-coast tour for the building campaign of the Belgian Gospel Mission. He was accompanied by M. Georges Collinet, member of the Belgian Council and steel manufacturer, who is supporting the campaign at his own expense because of his conviction of the need.

The mission now has 25 stations and 67 missionaries and hopes to raise \$200,000 for buildings. Catholic opposi-

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tion makes it difficult to lease the necessary buildings.

Mr. Norton reports a great religious awakening throughout central Europe and he believes, with other religious leaders, that Belgium is the logical center for European evangelistic effort.

OURSELVES AND OUR FRIENDS

A gift of \$118 was recently received from the employes of the Household Department toward the Institute's budget.

Dr. Otis G. Dale, former Superintendent of Men, is pastor of the Second Presbyterian Church, Newark, O.

Rev. W. E. Biedewolf, D. D., who has just returned with Mr. Rodeheaver and Miss Grace Saxe from an Oriental tour, reports that everywhere he found the Moody Bible Institute graduates making good.

Julius Haavind, former head of our Household Department now occupying a similar position in the Bible Institute of Los Angeles, says: "It always gives me pleasure to think of your kindness while we were among you. We shall never forget it. Mrs. Haavind continues to improve in health."

Rev. W. P. White, D. D., former representative of our Extension Department on the Pacific coast, has received fresh evidence of appreciation from the United Presbyterian church of Albany, Ore., of which he was pastor nearly twenty years. A widely circulated pamphlet charged that a rupture in the Albany church was due to Dr. White's influence, but the session unanimously passed resolutions completely exonerating him and heartily recommending him for Christian teaching and preaching as a "faithful expounder of the Word of God."

Rev. A. H. Leaman, Director of Practical Work, was the speaker Sunday, May 11, at the first anniversary of Calvary English Lutheran Church, Rockford, Ill., where Melvin C. Smith, '20, is pastor. Mr. Leaman's subject was, "Evangelism, A Challenge."

One of the interesting features of the recent Fundamentals Conference at Springfield, Ill., was an Institute banquet at which Rev. R. H. Glover, M. D., Director of the Missionary Course, met a group of twenty-one alumni.

A NAVAL OFFICER SPEAKS

"I am now told, both within my church and outside of it, that the Bible is merely a collection of well written books, books by earnest, good men, etc. Recently a minister, not of my own church, told me the Bible was inspired just as is the Koran, the Veda, hymns, etc., that Christ was divine just as every man may be divine; that we need not follow the mistakes of St. Paul or other mistakes in the Bible. I told this minister that in my judgment, with such convictions he should not claim to be a Christian. Perhaps you can appreciate a feeling I have, that to me it would be a confession of weakness in faith to attempt to prove the

truth of the Word of God by reference to archaeological discoveries; not but what they are of great historical interest and value. As a matter of fact, I have studied these subjects and have visited localities in Asia Minor, such as Ephesus, Tarsus, etc., where archaeological investigations were being made.

"I am not a controversialist, but it seems to me that those who hold the Bible to be of human, not of divine, origin, who doubt the divinity of Christ, who do not accept the substitutionary atonement as a necessary part of the Christian's faith and belief, are fundamentally of a different religion from those who do believe in these principles. I took your course (a correspondence course) because I was informed that you teach these principles. I earnestly believe that unless we hold fast to them our Christianity will change or degenerate into a system of ethics.

"———Captain U. S. Navy."

MR. SCHULER'S PIANO TRANSCRIPTION

The transcription of "Lead Kindly Light" and of "Joy to the World" has arrived. Aside from being a practical offertory it is well adapted for a recital number containing many interesting harmonic effects.

STUDENTS OF OTHER DAYS

David C. Anderson, '18, is pastor of three churches at Knapp, Wis.

Myra Clark, '09, is a Bible teacher at Kasson, Minn.

H. Lee McLendon, '15, is pastor of the First Baptist Church, Centralia, Ill.

Wilson A. Grubbs, '23, is pastor of Piedmont Baptist Church, Atlanta, Ga.

T. Bertrand Frary, '03, is pastor of the First Presbyterian Church of Lapeer, Mich.

Merrill T. MacPherson, '14, is superintendent of Market Street Mission, Morristown, N. J.

George R. Bernard, '08, is pastor of the West Main Street Presbyterian Chapel, Columbus, O.

Nathan Frost, '14, is a student at the Southern Baptist Seminary, Louisville, Ky.

D. E. Young, '16, is associate pastor of the First Christian Church, Sedalia, Mo.

Charles B. Bowser, '23, has gone to the pastorate of the First Baptist Church, Shamokin, Pa.

Warner R. Cole, '17, is assistant pastor of Immanuel Presbyterian Church, Detroit, Mich.

Gladys Mary Talbot, '22, Y. W. C. A. secretary of Keokuk, Ia., sailed in June for a six months visit to her home in Australia.

F. A. Geisenheiner, '09, has been a rural evangelist for twenty-five years and requests prayer for his continued work.

Tena Heinrichs, '22, Kornelia Unrau, '23, Lena Mae Smith, '22, from the

Bethel Deaconess Hospital, Newton, Kan., and Gerhard Toews, '20, Mt. Lake, Minn., now a student at Bethel College, Newton, Kan., recently joined a party of twelve alumni of the Bible Institute of Los Angeles at Hillsboro, Kan.

Norman E. McCrary, '22, 1712 Hughitt Ave., Superior, Wis., is a missionary of the American Sunday-school Union.

Nils H. Hanson, '20, sending a gift to the Institute, praises God that the Institute is always true to the whole Bible. His address is Gopalganj, Dist. Saran, Behar, India.

Mrs. G. W. West (Elizabeth Lawrence, '08) is in charge of a mission hall in Toronto where special meetings were recently held in which Misses M. Connor, '16, and Elva Stephenson, '23, assisted.

Standia Thompson, '21, writes from Filipi, M. S. Emqabein, P. O., Natal, South Africa: "I am enclosing £2-10 to be sure it will be a little more than \$10 when you get it exchanged. I praise God that I can begin to be of a little service for my Master out here in Africa. Sometimes I go alone out to the people in their kraals and have little meetings for them and God blesses the little I do. He has given me good health and I praise Him for that. He has helped me with the Zulu language so that I can now begin to witness a little for Him."

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John Martin, '14, is assistant pastor of the First Presbyterian Church, Johnson City, Tenn., where Miss Virginia Williams of the Extension Department recently held a convention.

C. F. Geiger, '00, was one of the examiners at the ordination of Roy L. Laurin, '18, by the Winona Presbytery, April 22. Mr. Laurin is now pastor of the Presbyterian churches of Lewiston and Utica, Minn.

Ralph Shirk, '23, reports a revival in his home town, Neodesha, Kan., with 627 conversions, and that he is now in a meeting in Goodland, Kan., where more than 150 conversions have already occurred.

Rev. C. Upham, '04, pastor of the Congregational church at Steamboat Springs, Colo., has been received by the Presbytery of Denver, and is now pastor of the Seventh Avenue Congregational Church of that city.

Friends of Miss Ellen L. Haines of the Madison Square Church, New York City, are sorry to learn of her recent accident, resulting in a broken ankle and forcing her from her usual work where she has spent more than a quarter of a century.

J. F. Rake, '04, is pastor of the First Baptist Church, Evansville, Ind. With an attendance of 4,221 the Agoga Class of this church recently won a contest with the Men's Bible Class of the Presbyterian Church, Elkhart, Ind., and is believed to be the largest men's Bible class ever assembled in the history of the state.

Mrs. Delia E. Perkins, '09, is in charge of a boarding school in Sironcha, C. P., India, with 86 boys under her care. Her husband, together with several native workers, conducts extensive evangelistic campaigns throughout the surrounding villages which have been singularly blessed of God. Last year more than 6,000 souls were won to Christ as a result of these campaigns.

RECENT SPECIAL SPEAKERS

Dr. W. F. Adams, medical missionary to China; Miss Mary Lee, Y. W. C. A., St. Louis, Mo.; Rev. O. R. Palmer, Director of the American Christian Relief Mission; A. J. Bowen, South Africa General Mission; A. Mill, New Zealand Bible Institute, Auckland, N. Z.; R. D. Smith, Bible House of Los Angeles; Henry L. Hellyer, Christian Testimony to the Jews; Rev. Max I. Reich; Henry Singer, Hebrew Christian Mission, Detroit; F. G. Mitchell, superintendent of the Ganado Mission to Navajo Indians; Dr. Henry E. Ostrom of the Institute Extension Department, and Dr. W. H. Griffith Thomas.

BORN

To H. P., '20, and Mrs. Wootan, a son, Harry Polk, Jr., Jan. 17, Williamsburg, Ky.

To Arthur B., '20, and Mrs. Brown (Althea Stratton, '21), a son, Arthur Stratton, Feb. 9, Chicago.

To John S., '08, and Mrs. Hall (Edith Edwards, '16), a son, Norman Bell, Feb. 14, Kaltungo, Nigeria, West Africa.

To John and Mrs. Hay, '18, a daughter, Agnes Gwendalene, Feb. 19, Kuta via Minna, No. Nigeria, Africa.

To Ralph E., '19, and Mrs. Stewart (Margaret Eavey, '20), a son, Paul Eavey, March 4.

To W., '16, and Mrs. Teeuwissen, a daughter, Esther Marie, March 14, Brugge, Belgium.

To Thomas O., '21, and Mrs. Marshall, a daughter, Mabel Ruth, March 16, Loudon, Tenn.

To Charles H., '19, and Mrs. Larson, a son, Homer Irving, March 19, Acacic, Charcas, Bolivia, S. A.

To H. L., '17, and Mrs. Fleming, a daughter, March 22, Wisconsin Rapids, Wis.

To Harold C., '20, and Mrs. Goodenough, a daughter, Mildred Elaine, March 27, Baraboo, Wis.

To Orville D. Jobson, Jr., and Mrs. Jobson (nee Charlotte Hillegas, '15), a daughter, Kathryn Kemmel, February 19, at Bozoum par Bangui, Afrique Equatoriale Francaise.

BOOK NOTICES

(Continued from page 583)

Should We Say That We Believe or, That We Know?
What Do We Mean by Inspiration?
What Is a Miracle?
Is the Age of Miracles Past?
The Man Christ Jesus.
What the Prophets Foretold.
The Pickaxe and Spade.
Why Do We Believe the Miracles of the Bible to Have Been Wrought?
Modern Miracles.

The author has, under the above topics, in his interesting manner succeeded in bringing to the attention of the reader the irrefutable claim of the divinity of the Scriptures. It is to be commended, not only for its interesting style, but for its reasonable compass. Many of the books on Christian evidences are so bulky and the style so heavy that they are read only by comparatively few. This book ought to be widely distributed among thinking people, young and old. It is a good gift book, especially to young people who are in the formative stage of their mental development.

184 pages. 8x5½ inches. Bible Institute Colportage Association, Chicago. Paper, 75 cents. Cloth, \$1.

P. B. F.

A New Invasion of Belgium, by Philip E. Howard.

The author is the publisher of *The Sunday School Times*, and writes this stirring book to broaden and deepen the interest of Christians in the unique

work in Belgium carried on by Mr. and Mrs. Ralph Norton, which that great paper has encouraged and promoted from the beginning. The "new invasion," as the author says, is "not by a gray flood of enemy myriads but by a little company of faith-filled soldiers of Christ."

Our readers have already devoured some of the chapters of the book in articles which appeared in the MONTHLY, and more in *The Sunday School Times*. Others have heard the moving story from the lips of the Nortons themselves as they have spoken it from many platforms in this country and in the British Isles, and this is the reason they will wish to obtain it in this more permanent and beautiful form, illustrated as it is by many striking and interesting cuts.

But the main reason for writing the book is a missionary one. It must get circulated among and read by a new constituency in order that the vital and strategic hold the gospel has now obtained in Belgium may be strengthened and used as a base of operation, not only for the whole of that nation but a large part of western Europe to which it is a key. People are slow to think of Belgium as a mission field, but let them read this book and see what conditions are, and what an opportunity is set before the evangelical church.

208 pages. 8x5½ inches. Sunday School Times Company, Philadelphia, \$2. J. M. G.

BOOKS RECEIVED

George H. Doran Company, New York.

"The Master and the Twelve," by Rev. J. W. Ward. Cloth, 255 pages, \$1.60, net.
"My Children of the Forest," by Andrew F. Hensley. Cloth, 219 pages, \$2, net.
"Spiritual Healing," by Rev. Harold Anson, M.A. Cloth, 212 pages, \$2, net.
"More Story-Worship Programs," by Rev. J. A. Stowell, M.A. Cloth, 217 pages, \$1.75, net.
"The Successful Sunday School at Work," by C. S. Leavell. Cloth, 271 pages, \$2, net.
"The Progressive Unfolding of the Messianic Hope," by Rev. Jasper A. Huffman, D. D. Cloth, 186 pages, \$1.50, net.
"Dramatized Sermons," by Rev. Robert C. Hall, Ph. D., D. D. Cloth, 281 pages, \$1.50, net.
"The Call of the Upper Road," by Katharine R. Logan. Cloth, 159 pages, \$1.25, net.
"Christianity at the Cross Roads," by Rev. E. V. Mullins, D. D., LL. D. Cloth, 289 pages, \$1.75, net.
Fleming H. Revell Company, Chicago and New York.
"Gates and Keys to Bible Books," by Leonidas Robinson, Ph. D. Cloth, 383 pages, \$3.
"God's Open," by Rev. James I. Vance, D. D. Cloth, 264 pages, \$1.50.
"The Acts of the Apostles," by Rev. G. Campbell Morgan, D. D. Cloth, 547 pages, \$3.75.
"Quiet Talks About Simple Essentials and the Present World Outlook," by Rev. S. D. Gordon. Cloth, 199 pages, \$1.25.
"The Value of the Sunday School," by William E. Atkinson. Cloth, 124 pages, \$1, net.
"Glimpses of Indian America," by W. F. Jordan. Cloth, 207 pages, \$1.75, net.
Presbyterian Committee of Publication, Richmond, Va.
"Psychology's Challenge to Christianity," by Rev. Cecil V. Crabb, M. A., B. D. Paper, 210 pages, \$1.
Lutheran Literary Board, Burlington, Ia.
"The Six Days of Creation in the Light of Modern Science," by Dr. Friedrich Betteck. Paper, 64 pages, 35 cents.

Morgan and Scott, London.

"Types, Psalms and Prophecies," by David Baron. Cloth, 377 pages, 6/1.

B. M'Call Barbour, 28 George IV Bridge, Edinburgh.

"A Boy at Fifteen: Before and After," by B. M'Call Barbour. Cloth, 68 pages.

"Christ the Cure," by B. M'Call Barbour. Pamphlet.

Rev. John D. Kempster, Tonka, Ill.

"Bible Stories in Rhyme," by Rev. John D. Kempster. Stiff paper, 16 pages.

Moody Bible Institute Monthly

The Gospel in Print

William Norton

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The need was never so great as now for the service of earnest men and women, in full or part time, to winsomely and courageously take the gospel in print to the people—individuals, families, and groups. Colportage work (self-supporting) must be done to counteract the effect of the evil literature which is being pressed upon nearly everyone in these apostate days.

The readers of this magazine are especially asked to pray that God will raise up or "call" for this necessary work thoughtful men and women to serve in this manner, in their own communities—or elsewhere.

BOOKS, AND BOOKS

Happy, indeed, says the *Watchman-Examiner*, are the people who have at their command the inexhaustible riches contained in the books that line our library shelves. Carlyle was right when he said that every large collection of books is a real university. Surrounded by books as we are, the accounts of the struggles of the pioneers of our Western civilization to secure books for rudimentary education read like fables. That books could ever have been scarce seems strange to us. How dreary must have been those bookless days! Cicero likened a room without books to a body without a soul. A house without books has been compared to a desert without an oasis. [And doubly true of a "house" without gospel books, which tell of a Saviour's dying love.]

THE SHELFLESS LIBRARY

A new kind of library which is making friends rapidly and is adaptable to all conditions or groups of people in the church or other community organization is the "shelfless" library. Perhaps it may best be explained by quoting from the label on the front and back covers of the books of one such library, started in the Christian Endeavor Society of a Pennsylvania church:

July, 1924

"Help yourself to this book. The only condition: Put it not on your shelf, but on your reading-table; that is, read it without undue delay, let the rest of the family read it if they like, and return it to the church. Write your name on the first blank page inside, so that later readers may know with whom they may find pleasure in discussing a good book."

The plan caused people to linger in the vestibule and promoted a wholesome sociability. The lists of readers kept growing, and made for new acquaintanceships and worthwhile topics of discussion instead of gossip.—S. S. Times.

"Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. . . . Give us a house furnished with books rather than furniture."—Henry Ward Beecher.

MR. MOODY'S BOOK FUNDS

Administered by The Bible Institute Colportage Association of Chicago.

The following contributions have been received from May 1 to 31, 1924, inclusive:

Alaska Book Fund: 1 Contribution, \$5.24; **Army and Navy Book Fund:** 1 Contribution, \$5.00; **Hospital Book Fund:** 42 Contributions, \$255.75; **Latin-America Book Fund:** 3 Contributions, \$13.50; **Lodging House Book Fund:** 1 Contribution, \$1.00; **Lumber Camp Book Fund:** 11 Contributions, \$47.20; **Miner's Camp Book Fund:** 2 Contributions, \$7.50; **Mountain Book Fund:** 34 Contributions, \$143.30; **Pioneer Book Fund:** 69 Contributions, \$505.40; **Prison Book Fund:** 106 Contributions, \$620.61; **Seamen's Book Fund:** 2 Contributions, \$6.00; **Free Tract Fund:** 4 Contributions, \$6.01.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, from May 1 to 31, 1924, inclusive:

Africa Book Fund: To one point in Africa: 105 Colportage Library Books, 200 Evangel Booklets. **Army and Navy Book Fund:** To 2 points in two states: 40 Colportage Library Books, 100 Emphasized Gospels, 130 Evangel Booklets, 50 Pocket Treasuries, 125 tracts.

Hospital Book Fund: To 26 points in fifteen states: 887 Colportage Library Books, 652 Emphasized Gospels, 1135 Evangel Booklets, 1061 Pocket Treasuries, 2,000 tracts, 1 Bible.

Latin-America Book Fund: To 39 points in three countries and two states: 333 "The Way to God" in Spanish, and 343 "All of Grace" in Spanish.

Lodging House Book Fund: To 2 points in two states: 112 Colportage Library Books, 50 Emphasized Gospels, 135 Evangel Booklets, 75 Pocket Treasuries.

Lumber Camp Book Fund: To 2 points in two states: 56 Colportage Library Books, 70 Evangel Booklets, 100 Pocket Treasuries.

Miner's Book Fund: To one point in one state: 20 Colportage Library Books, 25 Emphasized Gospels, 24 Evangel Booklets, 50 Pocket Treasuries.

Mountain Book Fund: To 24 points in seven states: 986 Colportage Library Books, 144 Emphasized Gospels, 808 Evangel Booklets, 941 Pocket Treasuries, 700 tracts, 20 Testaments.

Pioneer Book Fund: To 46 points in fourteen states: 1283 Colportage Library Books, 200 Emphasized Gospels, 1462 Evangel Booklets, 1182 Pocket Treasuries, 850 tracts, 4 Testaments.

Prison Book Fund: To 107 points in thirty-four states: 3626 Colportage Library Books, 1598 Emphasized Gospels, 1963 Evangel Booklets, 4677 Pocket Treasuries, 350 tracts, 15 Testaments.

Railroad Men's Book Fund: To 1 point in one state: 30 Colportage Library Books, 50 Emphasized Gospels, 108 Evangel Booklets, 100 Pocket Treasuries, 300 tracts.

Seamen's Book Fund: To one point in one state: 65 Colportage Library Books, 50 Evangel Booklets, 50 Pocket Treasuries.

The total amount of literature sent on the above Book Funds, is as follows: 7886 Colportage Library Books, 2819 Emphasized Gospels, 6085 Evangel Booklets, 8286 Pocket Treasuries, 4325 tracts, 39 Testaments, 1 Bible.

"To give a book is to enrich the receiver permanently; to put into his or her possession something which leaves a residuum of pleasure long after the particular day on which it was received has been forgotten."—Hamilton W. Mabie.

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Moody Bible Institute Monthly

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